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A TEST FOR TRUTH.

BY PAUL TYNER.

The noblest and most fascinating pursuit open to the mind of man is that of truth. "If an angel of God," says Lessing, "should hold out to me in his right hand all Truth, and in his left the pursuit of Truth, offering me the choice, I should bow my head reverently toward his left hand." In these words Lessing surely evinced a lofty conception of the truest and highest life. It is true that knowledge is a growth, but it is more: it is a conquest—an ever-expanding series of conquests. If man could know all truth at once, there would be nothing further to live for.

Socrates said: "Men esteem me for my knowledge; but my knowledge consists chiefly in knowing that I really do not know anything." What he meant, of course, was that every fact of which we are cognizant at any time is closely connected, not only with every other fact we know but also with the immeasurable ocean of fact we have yet to learn, and that it is therefore subject to modification by the new knowledge as it is attained. We know nothing absolutely about anything. Everything we know to-day in regard to the most familiar objects, even the air we breathe and the light of the sun—their nature and the laws governing them—may be completely changed to-morrow by further discovery. Says Tennyson:

"Flower in the crannied wall,
I pluck you out of the crannies:
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

In the familiar saying that all truth is relative, we recognize why genuine loyalty to truth demands that in accepting the light of the present we hold our minds ever open and receptive to whatever light the future may bring, and that we shall be ready always to adjust our conceptions of life to that new light.

Unbelief may be honest, and in such a mental attitude there is certainly more virtue than in blind or dishonest acceptance of all the creeds; but honesty is a quality which unbelief shares with the bulk of belief, even of the crudest and blindest. To be fruitful, it must be more than honest: it must be hopeful. Unbelief is generally pessimistic. The attitude of chronic disbelief is really dogmatism of the narrowest kind. It stands in the way of all intelligent progress, and in itself is as barren and hopeless as it is illogical and irrational.

As a people, we have not yet fully outgrown the infantile habit of considering what we do not know as "unknowable," or "supernatural," very much as the ancient geographers marked unexplored lands on their maps as "abodes of dragons and devils." We do not always distinguish between truth and knowledge. The knowledge acquired by any one man is a small part of the known truth, and all that is known is but a still smaller proportion of the truth man lives to learn. The materialist deems true only that which he can weigh and measure, and which is therefore within his very limited knowledge or equally limited means; and for this knowledge he claims an infallibility beside which papal infallibility is rational. The spiritualist, or rather the supernaturalist, goes to the other extreme. Without seeking to verify his spiritual perceptions in the concrete living present, he indolently relegates

them to a region of abstractions, or to a world beyond the grave. Between spirit and matter, or what he regards as such, he erects a dead wall of negations. The result, of course, for both materialist and spiritualist, is incompleteness and distortion of life.

The mind of man has in all ages revolted against creeds and dogmas in which it is sought to crystallize and make final, absolute, unchangeable, and irrevocable any declaration of truth as it appeared at any particular time to any individual or group of individuals. Herbert Spencer aptly defines knowledge as "a state of consciousness." Ignorance, presumably, he would define as a state of unconsciousness. When a truth becomes to me a state of consciousness, it becomes knowledge. It is not knowledge to another until he also comes into a like state of consciousness. The immortality of the individual out of the body was for a long time a state of consciousness, a matter of knowledge, to a very few people; now it is such to a great many. The immortality of the individual in as well as out of the body is now a state of consciousness—therefore knowledge—to a few; soon it will be such to a vast number. Why? Because the course of our development is out of unconsciousness into consciousness, out of ignorance into knowledge, out of darkness into light.

I believe that this evolution of the human mind is divinely appointed—therefore certain; yet it is not a blind force, even in the sense that the other forces of nature are so regarded. An essential factor in its manifestation—an important instrument of the Divine Mind, so to speak—is self-conscious human effort. This effort is particularly the function of the teacher of new truth to cultivate, strengthen, and guide.

In my recent efforts to impart to my fellows the special truth of immortality, as it is impressed on my own consciousness, I have encountered many difficulties, the consideration of which has led me to a discovery which, it seems to me,

must make the path of both teacher and learner plainer and easier—not alone in the exposition of the particular message I have to deliver, but also in the acquisition of all new truth henceforth. Truth is recognized as such only in belief. Belief implies the acceptance by the mind of a certain statement or proposition as veritable. The expression of this belief in the affirmation of such proposition implies that—

(1) Without observation, analysis, or reasoning, it is "felt" to be true, i. e., it is a state of consciousness. In this case, either the proposition seems to the unenlightened, unthinking, and unreasoning mind as true, because of the absence of reason and comprehension—in which event it may be true or untrue—or it appeals to the intuition or the emotional nature of the enlightened, thinking, reasoning man as something beyond the testing power of his reason in its present state of development, but which nevertheless finds responsive recognition in his higher and inner consciousness. This latter is the faith which, we are told, is in itself an "evidence of things unseen." It should be accepted as such an evidence, not in abandonment of reason, but as a lamp lighting the way to the development of higher powers and possibilities therein.

(2) By the intellectual, reasoning man, the new statement will be accepted as verity if it is in line with the facts of his previous experience and knowledge, or if it is logically related to such knowledge and clearly deducible from it. A new fact—one so far in advance of the older facts in his experience that it is not verifiable in the same way, and which in any way appears to contradict those facts, or which requires a considerable expansion or reconstruction of modes and methods of perception and reasoning—is a fact incomprehensible to such a man. Such a fact is denied by him because, for him, it is not true.

Galileo's discovery was a falsity to the men of his time, because it not only seemed contrary to the received ideas of the relation of the earth to the heavenly bodies, founded on the

common understanding of what was regarded as an authentic record of creation in Genesis, but also because it contradicted the undeniable appearance of the rising and setting sun, and so required a radical reconstruction of the ideas of even the most enlightened concerning the nature of the universe, of God, and of man. Watt's discovery of the application of steam, and (later) Stephenson's locomotive, were "impossible" to those who had not witnessed a steam-engine or a locomotive in actual operation. To the inhabitants of China the railway is yet an invention of the devil. The possibilities of telegraphic and telephonic communication were alike unbelievable to this class of minds, and were demonstrated against the passive or active opposition in which disbelief always finds expression. Yet, after actual demonstration on an extended scale, the formerly "impossible" and "unbelievable" became recognized and accepted verities—curiously enough, in most cases, without altering the mental attitude of the disbelievers toward other and further truths.

Known truth, to command general belief, as most men think now, must be reduced from the possible and even the probable to what is called "accomplished fact." Falsehood is given credence on the same terms, i. e., when supported by even a misinterpretation of one side of some of the facts bearing upon it. However unreasonable a belief may be that has for a long time commanded man's adherence, the advancement of a new fact not consistent with that belief is met at once with incredulity, denial, and opposition. Time was when its advancement exposed its advocate to persecution, imprisonment, torture, the gallows, or the stake. Yet all these have eventually given way before the persistent and unswerving affirmation and assertion of the new truth by even a single believer.

That the announcement of a new truth, beginning in the mind of a single man and proclaimed by a single voice, should sooner or later inevitably overcome the opposition of all the world besides, is in itself a phenomenon so striking as to com-

mand serious attention. What does it mean ? What suffering, what labor, what loss would be spared if we were furnished with some simple, certain rule by which we could tell at once—before instead of after verification at the end of a long and painful struggle against obstacles and opposition—whether or not the newly announced statement or proposition really contained a truth!

It is an axiom of common law that every accused man is assumed to be innocent until he is proved guilty; but the herald of a new truth in art, science, politics, philosophy, discovery, or invention is considered guilty of imbecility or imposture until he proves his innocence, and we then proceed to make this proof as difficult as possible. Here and there a Watt or a Stephenson, a Morse or a Fulton, a Field, a Cobden or a Karl Marx, a Wendell Phillips or a Garrison, survives and surmounts this incredulity, opposition, or neglect, and lives to see sneering unbelief changed to general and complete acceptance; but how often is the genius or the pioneer of truth broken on the wheel ! How many inventors and discoverers are condemned to neglect and ostracism and deprived of the very recognition, aid, and encouragement required to carry their ideals into concrete realization! " Starved while living and given a monument when dead " is the almost stereotyped record, and what is much more than the personal suffering of any individual—the whole world, for the time, is robbed of probably incalculable benefits.

Such a rule as I have mentioned—the recognition of which would radically change our present attitude and unfailingly bring to the side of every new truth the receptivity and encouragement of all intelligent people at the time most needed—could not fail to result in the acceleration of human advancement in every field, in an increase of achievement and production, and in a prevention of waste and suffering beyond estimate in dollars and cents. This rule is now presented, as the formulation of an observed law of nature. It is as securely based as the law of gravitation, or any other general principle

recognized by men and governing their actions as rational beings. It is as follows:

"The declaration or assertion of anything new or strange *is* true if, on assuming it to be true, it plainly appears that its general realization and application would result in human advancement—growth of human character and improvement of human conditions."

The basis for the formulation and declaration of this law is the experience of the race since the beginning of time. Experience is a lamp by which our feet may be guided. In the light of this very long and uniform experience, it is plain that the possible, the achievable, is, after all, limited only by the conceivable; and the conceivable itself expands with every realization of our conceptions. We have at last reached a point in the unfolding of the Infinite through the finite, in ever increasing manifestation, where the man who sets any bounds whatever to human development may fairly be looked upon as blindly unthinking and in bondage to dogma.

So far as our records and traditions run, every declared perception of larger truth in nature, in religion, in philosophy, in economics, and in politics—if susceptible of the test named—has been in course of time fully verified or is now in process of verification. If this is true in regard to the inevitable and immutable vindication of Truth, in spite of widespread, settled, and determined opposition and denial, surely we have abundant testimony to the fact that Truth comes always in a guise which may be recognized unmistakably. The law I have perceived, recognized, and herein formulated, is itself submitted to the test it calls for in regard to every declaration of new truth. It will certainly serve as an excellent illustrative example.

There can be no conflict between genuine religion and genuine science; but there must always be conflict between pseudo-religion and pseudo-science—each endeavoring to circumscribe the other within its own narrow limitations. Genuine religion recognizes that one God, infinite and omnipres-

ent in all his attributes, cannot be precisely or finally defined, and that his revelations to mankind must be in a perpetually progressive series of unfoldments of the human consciousness on every plane—as well to the chemist in his laboratory, to the farmer in the field, and to the mechanic at his bench, as to the prophet in his cell or the priest in his closet. The genuine scientist knows, with Newton, that the known is to the unknown as a few pebbles picked up on the beach are to the ocean. He knows that the universal and indestructible energy which fills all space is infinite in its modes of motion, and hence illimitable in forms of manifestation. It would be an unphilosophical " philosophy " indeed which did not recognize that " there are more things in heaven and earth than are dreamt of " in any philosophy.

It is much the fashion to attribute to theologians all the dogmatism that opposes new truths unveiled by science; yet, until a comparatively recent period, our theologians were almost our only scholars. Learning was an ecclesiastical monopoly, so to speak. Even in our own day some vestiges of this monopoly may be found in the fact that the principal schools, colleges, and universities of England and America are " Church foundations," so called, and are still under ecclesiastical control and direction. It was the intellectual arrogance of scientists within the Church who jealously opposed and persecuted other scientists—also, in many cases, within the Church. There are men still living who heard Professor Silliman, one of the foremost mathematicians of his time, deliver an address at Yale College, in which he demonstrated with apparently mathematical certainty that it would be impossible to build a steamship so large that it could carry enough coal to cross the Atlantic. A friend of mine, a civil engineer, declares that he received honors from Columbia College for a graduation thesis in which he set forth a mathematical demonstration that the New York and Brooklyn Bridge was an impossibility—because, if built, it would fall to pieces with the first frost on account of the violent contrac-

tion the change of temperature would cause in the great steel cables ! In the course of the long and costly opposition in the courts on the part of the horse-car companies to the building of the New York elevated railroads, expert evidence was adduced to show that the iron superstructure would be disintegrated by the vibration of trains passing over it, so that the whole road would tumble down within a few months. That was nearly twenty years ago, and the structure is still standing. Instances of this sort might be multiplied indefinitely.

Mathematics is an exact science only so far as it goes. In the three instances mentioned, the mathematicians made the mistake of leaving out of account the plus factor—the X, or unknown—sure to be developed by the turning of the investigating and inventive mind of man in the direction indicated by his need. Greater strength and lightness were attained in the material and construction of our ships; the exact contraction and expansion of the bridge cables under varying temperatures were ascertained and the maximum allowed for in a slack of about five feet in the entire span; on the elevated railway, heavy wooden sleepers and ties were provided to intercept the vibration caused by the running of the trains. Thus is the impossible always changed into the possible, the actual.

The higher mathematician, recognizing that the *number* at the root of all visible and audible phenomena—the number behind all forms of matter and energy—is one of infinite extension, will bring his science to support, not to oppose, the possibility of every advanced conception of truth; he will help point the way to its concrete realization, not retard it. Nothing true will be impossible to the higher mathematics.

DEVELOPMENT THROUGH REINCARNATION.

BY WILLIAM BURNET TUTHILL, M.A.

The Christian world has ever been seeking for some competent theory of the life that is to come. In its earliest concept it was to be a kingdom upon earth, with a " Messiah " as king. The Christ promised of prophecy came, promulgated his teaching, fulfilled his work, and was rejected, crucified, and buried. His philosophy did not meet the expectation of those to whom he particularly addressed himself; they did not desire so intangible a teaching as that whose burden was pure righteousness, and wanting in that which their normal race-instincts yearned after—temporal aggrandizement that should ultimately, if not at once, make them a dominant people. So the Jews rejected Jesus of Nazareth, both as teacher and leader, and the gospel of purity, holiness, and truth went to the nobler and more broadly philosophic Gentiles.

The people to whom Christ preached continually sought a sign. They were told that none would be given " save that of the prophet Jonah "—" Repent ye, for the kingdom of heaven is at hand." No declaration of any kind was made by the divine Teacher, marking with definition, either for exact description or as guiding data for accurate philosophic deduction, the after-life implied in his teaching. All that is of vital import for pure ethics or religion was declared with uncompromising directness. That which all men have sought, and still seek to know—the life to come—he left almost without a word. Nor did the apostles teach a more clearly defined doctrine. Their utterances were a striving, more or less philosophic, to express the soul's ultimate God-relation. Messianic and apostolic phrases were made bases both for the explana-

tion and for the inspiration of the idea of the conditions under which this relation might subsist.

Generally speaking, it predicated happiness eternal for those who had lived in obedience to the requirements of the system, or misery everlasting—an unsatisfying expiation—for those who had " followed the devices of their own hearts." It is the natural teleology of the New Testament scheme of salvation and the doctrine of rewards and punishments taught by it. As a working theory it practically and usually resolves itself into the doctrine of atonement, which teaches that, by the vicarious suffering of Jesus the Christ, forgiveness of sin becomes possible and the punishment due to the sin is averted. The doctrine is a necessity as a reasonable ground for bridging the chasm between man, relative and mutable, and God the Absolute—conceived with both judicial and paternal attributes. As cannot be denied, it is active rather in a sphere of negative badness than of positive goodness. To live so as to reach heaven and avoid the place of evil is the goal to which the Christian is taught to look forward.

As before indicated, the Scriptures are taken—that is, disconnected phrases and allusions—as the basis of the concept of the future, and their claimed inspiration is made the warrant and final authority for the concept when apprehended. This authoritative and inspired character is more than often, to the average mind, a distinct hindrance to investigation having in view an interpretation other than that given by a superficial reading of the translations; these are accepted as final. Very few laymen can read the original text. The doctrine of inspiration forbids the application of the " higher criticism " to the Scriptures, for if dictated by the Spirit of God they are not to be subjected to the canons of mundane literature. They therefore become, in themselves and for orthodox scholarship, an unyielding record, capable of but a single rendition, and the unquestioning Christian is reduced to the acceptance of the interpretation and philosophy of his predecessors. One thus becomes a traditionalist almost in spite of

himself. This is the condition of the modern Protestant churches almost without exception.

With that part of Christian teaching that relates to the hereafter, men and their teachers seem to be most concerned; the present has a subsidiary place; and although all that pertains to its ethics and morality—the relation of man to man, and of man to the community—is fully inculcated, it is rather as a preparation for the hereafter. It is when taken in its relation to the life of the present that the beauty and completeness of Christ's teaching are most manifest. It is the teaching of the perfect life—perfect in its ethics and morality, perfect in its development and finality; a life of growth in its best direction and noblest scope; a life that, if possible to be fully realized, would itself lift a soul to God. Furthermore, the teaching had added to it the inspiration of a character and personality of one profoundly just and good, holy and pure, noble and wise; so that its utterance was its final demonstration. As an ethical system, its principles are conceded by all men. Only as to its claim as a conscious revelation of God—a divinely-given religion—has it been assailed. So, logically, Jesus becomes the Great Exemplar, and all that the present demands as the preparation for the hereafter, and all that can be the only basis for that which the soul discovers to itself as the true development, is to be found in him.

Until recently, a single act, or series of acts, of creation was almost universally believed in as the beginning of things and existences. All species were distinctively and once for all formed; and then commenced a life, propagating after its kind, in unending and unvarying sameness. Variations remained scientifically unexplained. Fossil remains of an unknown type, or strongly marked variants of recognized existing species, when discovered, were catalogued as new species. Any intimate relation between the former and the latter was dimly, if at all, apprehended. It was deemed akin to blasphemy to ascribe the differences to material causes and development, rather than to a separate act of God. Now, systematic and

scientific method has been applied to almost every branch of knowledge, and a new light illumines the face of nature. Evolution completely replaces the old by a broader and nobler theory of conclusive demonstration, illustrating itself in magnificent series. The capability of development, however, is not of evolution; it is a created power and its exercise is restrained or emphasized by personal and race environments. Primordial individuals, whatever form they may have had, were each endowed with possibilities and the power of selective development. Upon these evolution operated.

It would be interesting, as well as adding to demonstration, to sketch here primitive man either as an individual or as a race, evolving from his first state to that in which we find him to-day. The analogies between the physical and the spiritual man would be seen in striking coincidence. The processes in which he scarcely recognizes the bearings of his environment, working by imperceptible progressions to the unfolding of his destiny, would show themselves as processes precisely similar to those which would give consistent and relative growth to his soul. This primary state of the human mind was not that of a norm evolving possibilities. The possibilities indubitably existed as latent forces, ready when in contact with a proper environment to develop in due proportion with it. An environment, measured by the physical life and the common things of every-day existence, offers for development a field that finds its limit in itself. When the environment expands into the region of the soul, and intrudes itself beyond time and into eternity, the sphere of activity is correspondingly enlarged; and since the point of view is more elevated, not only will the horizon or scope be broadened, but a truer perspective will be obtained. The same is true concerning the body, namely, that it is an aggregation of created possibilities which evolution develops according to environment. But it is true in a more restricted area; it is physical only.

The body and the mind are the active and sensible ele-

ments of the environment of the soul. It is through them that its development is possible. Without them the soul is inert. The three exist interdependently though not co-extensively. These distinct entities being apprehended in such abstraction as to place them before us as separate and self-conscious activities, the mode and scope of the development of each become subject to an analysis close enough to predicate a future condition, with a near enough approach to probability to constitute it a competent working hypothesis. When the body or the mind is concerned, this hypothesis will not be assailed as occupying debatable ground. Its deductions, then, fall with but few exceptions into the categories of fact. For the soul, however, the same process of logic and similar deductions give only more or less plausible theory. It seems impossible for the orthodox mind to reason from the one to the other by analogy, and thereby to gain for the soul some ground on which to construct a reasonable future, in harmony with its self-conscious individuality, with the concepts of the world about it as demanded by evolution, and with the spiritual life and God-relation which are the finalities of any true philosophy.

We thus conceive the ego—the spiritual, indestructible, imponderable, and eternal essence—as the only real actuating element, the only real existence. It does not signify what may be the form of the body or the depth of convolution of the brain. The soul entering this composition of materiality and mentality exerts its own essential character, proclaims its own individuality, and works out its own great evolution, impeded or assisted in proportion as its immediate dual environment is so constituted as to be in harmony with it. The mind and the body, then, are but accidents of its existence, the mere envelope or agent of its development. We can diminish them, step by step, until just enough remains to conserve physical existence for the one and the merest power of orderly and consecutive thought for the other, without in any degree subtracting aught from the relative completeness of

the soul. In this manner, the soul is seen to be the only real individual capable of an eternity.

We are now able to predicate that, given the series of opportunities, the ego can develop to relative perfection in all directions and comprehend and include all spheres and cycles of knowledge; that is, it can ultimately exhaust all possibilities of knowledge and experience. This is not a statement of the dimly apprehended belief in some undefined progression after the death of the body, entertained to some extent in Christian congregations. This idea of development seems to be fairly based on the innate possibilities of the soul. It does not take very great power of intellection to conceive the soul as passing in succession through all spheres of experience. We must not, however, regard "knowledge" as the mere accumulation of facts; real knowledge is truth reached by generalization from well ordinated phenomena.

To appreciate this eternity of possibility in the soul we must strive to rid ourselves of the limitations which every-day experiences place about us. Time must be considered in its true relation as an elemental part of eternity. One cannot measure such attainment by the experience of the present life; one can, however, clearly grasp the idea by the experience. Consider a moment that which an average scholar, thinker, or investigator can accomplish in mature years along a few chosen lines. How much even by average application! Now, when the sphere of activity is widened through countless successions of time to eternity, and includes all paths of knowledge—physical, psychical, mental, moral, and spiritual—the possessions of the soul become stupendous, finally merging into God—"for then shall we see him as he is, for we shall be like him."

We now venture the conjecture that in the primal creation the possibility of this soul's attainment was made an elemental function of its being—indeed that, as now, it was its necessary fundamental concept, without which its conservation is impossible, its activity divested of all purposefulness, its

power to motive itself toward God negatived, its eternal future estimated at best in terms of a few decades of working years, trammelled, impeded, circumscribed by the striving for good and against evil; by the struggle for one's own existence as well as for the life of others; by selfishness and by altruism. Growth then becomes, on the average, well-nigh thwarted, if not quite denied, and finds itself defined in selection for the sake of immediate results, rather than of those with the consummation of which the future must be trusted. " Other heights in other lives, God willing ! "

This development of the soul to its limit in God is the sublime teleology of the universe, logical, insistent, inspiring, motiving to all best activity. Through countless ages of accumulation, after having traversed all possible spheres of knowledge, the soul, at first tentatively apprehending, then finally comprehending, grows until it reaches its final step and state—God. And this process is the same in its growth as all the great facts of the material world. Here, huge molten spheres in inconceivable space, cooling, contracting, hardening, until appears the granitic skeleton of the " dry land," becoming after innumerable cycles an abode for man; there, deposition of layer upon layer of particles ground from the " everlasting hills," solidifying into new forms.

It may be objected that such a theory surpasses one's power of comprehension; yet is it more hard to conceive of a soul fitted for infinite growth than of the crystallization of the igneous rocks or of chemical salts, of the growth of a tree, of the conception and birth of a child, or of the stars in their courses ? " But," says one, " we are practically in contact with these, but can only deal with the soul by supposition." Do we then see or know, or even realize, these phenomena—why one mineral has its individual form of crystal and another another; and why quartz crystals are always hexagonal prisms with pyramidal ends and those of sulphide of iron are cubes ? Do we know why a diatom should have its forms of peculiar beauty and its varied and diverse arrangement, or the heaven-

ly host the measurable and predicable orderliness of orbit? Really have we not nearer grounds on which to form a possible notion of a soul's future? The difficulty is in the common conception of soul as an essence not subject to any laws save those of spirituality, and taken out of the inclusion of the laws of development—"absent from the body, present with the Lord."

In the usual religious teaching it is not allowed to the soul anything else than to feel—to have an emotional existence co-extensive with doctrinal beliefs. It seems usual practically to deny it a reality of existence, influenced, moulded, directed by environment, and to hold it, as one might say, in solution, a fixed and unchanging unit made responsible at the end of a life more or less brief, for as much as its corporeal envelope, the body, has fallen short of the dicta of righteousness. As stated before, unless conceived of clearly as a distinct entity, developing with and through the agency of the body, we can find its measure only in the body and its development terminating with it.

We have now reached the point where some satisfactory and reasonable theory of the after-life of the soul is demanded; and, while we try to bring our previous considerations to bear upon it, we keep firmly in mind the soul's immortality, its capability of self-conscious development, and its true and final object—to approach and be like unto the Absolute.

The most obvious suggestion that comes to one's mind is that, after the death of which we have a conscious knowledge, the opportunity for development is the extension and continuation of the opportunity given in this present life; and this involves a previous and continuous development during all past time. The former is conceded by all classes of thinkers save those who find in annihilation a satisfactory ending of the "here." The latter is more elusive in its definition. The idea of an existence anterior to the present life, for which all past time is the measure, is from any point of view difficult of apprehension. An eternity of the future is

a simpler concept than one of as much of eternity as has been accomplished. For the former we have a tangible basis in the present; for the latter we must place ourselves in the inconceivable dawn of the universe. To one trained in orthodox Christianity this past is impossible of conception. To such a one the birth of each individual is tacitly a new act of creation, the eternal essence taking its possession at a moment unknown and absolutely undeterminable, nor yet can it be defined in such general terms of time as either pre-natal or post-natal.

It is, however, a reasonable metaphysics to assert that a being capable of infinity in front of it possesses an eternal essence whose origin is lodged in the Absolute, and whose existence is commensurate not merely with the self-conscious present life but projects itself infinitely backward to the beginning as well as forward to the completion of all life. Its progress is eternal. The idea of a progress for a soul that finds its commencement in the human environment, or body, presupposes that an opportunity shall be given for the beginning of some development of the progress. What, then, shall be done with those individuals whose life has not been long enough to enable consciousness to become an attribute? What of those whose life ceases before existence begins? These must depend entirely upon a future starting-point.

One does not hesitate to say that many of the common conceptions respecting the teleology of the soul are dependent on the terminology of the Scriptures; that, in the attempt to explain ideas that are apparently conveyed in the terms that express them, religious teachers have allowed an imagination—more or less mystical and susceptible to the influences of the supernatural—to build up a body of doctrine for which, after once being enunciated, the Scriptures are ransacked to find a real and consistent authorization; and not finding it, the doctrine is read into them. The bulk of the Christian writings consists of polemics concerning doctrines for which the Scriptures have not given adequate witness.

In one respect, it does not very much signify where the development takes place; the vital point is the conception of a rational, consistent development, not merely progress. When this is apprehended, then the relation of this life and its results to the after life becomes most significant. The recognition of eternity is a recognition of its relation to the present life. Eternity is conceivable only as it is predicated on this life with its apprehended possibilities. It becomes apparent, then, that the most logical location for the continuation of the development is in a place where the environment is similar to that with which the soul has already been in contact; that is, such as the "here." Should it be situated in a new and dissimilar environment, consistent and coherent development would be impossible.

So the doctrine of reincarnation, in its simplest and broadest form, comes to us as a plausibly competent and logical explanation of that for which we are seeking—a developing soul, provided with successions of environments always similar and ever fitted for the development, accumulating and passing through all experience, until its real and final state is reached. The process is neither quicker nor slower than any other evolution in nature, nor does it suffer any more "arrests of development." Neither is it any more strange or difficult of apprehension.

We have, as considered above, but to separate the real individual—the ego—from the body in which it is at present located, and to conceive it as occupying through all eternity a succession of similar corporeal envelopes, moulding and building itself through all experience until the furthest limit thereof has been reached, all knowledge assimilated, and the very God attained. This is, verily, to conceive eternity. This will of course be difficult to do; but let one consider and define the real actuating power within him. It is the soul—the individual—not the body and its appetites, nor yet the mind. These cause variations in the resultants of the willing soul. They impede and hinder its development, can even nullify and

suppress its activity, can do all else than extinguish its vitality; while, on the other hand, they can be made the instruments of its best progress. The same soul passing into another corporeity would necessarily possess the same actuating force—it would be the same individual. This process would be eternal, and individuality would never be lost, for this is located not in physical or mental but in psychical characteristics.

This doctrine is of Theosophy only in so far as it predicates the development of the soul through a succession of incarnations. To no other Theosophic tenet does it hold. It seeks only to explain a way for the soul, following all else of God's creation, to develop itself until its divine possibilities shall reach the image of its Maker. If the soul does not develop, it has not developed and is a fixed entity; one can do nothing to make or mar it. It exists as a scientific object, with "mechanics" or any other legitimate and complete field of investigation as its equal. Even its relation to "spirituality" may justly be subjected to a formula. It will be found to be in no real conflict with a true conception of that matchless system taught by "Jesus who is called the Christ," nor yet with any of the profound doctrines of life. Apparently this does not seem true of heredity, but "heredity presents no more difficulties when considered in relation to the theory of reincarnation than in connection with the usual interpretation of Christianity. Heredity is mostly of physical manifestation —of appetites and senses—not of the real ego; and what may not be so classed is perhaps only the result of association and environment."

The most vital point of contact between this theory and Christianity is in Christ himself. In terms of the former, and humanly speaking, the briefest definition of Jesus is that he had attained to God, and so was of the same substance with Him—divine. The "sonship" was complete, and he (Christ) the revelation of the "Father." No divine and actual paternity was required. It is perhaps an open question

whether or not, when speaking of himself as the "Son," Christ held the utterance as defining this relation to God in any closer sense than was conveyed when he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." The story of a life that in its perfect unattainable self was a miracle had wrought about and into it, as soon as it ceased here, a body of explanation naturally taking its character and coloring from popular culture-status. Environed in a pagan atmosphere, unlearned, predisposed by religious teaching to believe in and to expect divine interference, the mixed Jewish and Gentile community unconsciously and naturally described the acts and attributes of the Nazarene Teacher in the same manner as they attempted the elucidation of physical phenomena—night, the daily course of the sun, storm, seasons, death. For each manifestation of nature an explanation was devised, which was in due proportion to the condition of scholarship at the time; and we know this to have been not far advanced beyond myth-making. We of the nineteenth century are apt to judge by projecting our accumulated knowledge and its criteria backward, and to ascribe a different stand-point for judgment than could have existed. This on the one hand induces an impression that the record of occurrences was made under a more or less critical edition, and on the other predisposes in us a readiness of acceptance. Study by comparative method is an attribute of our own decades. Patristic literature, the history of the Church, and the secular story of the centuries from the time of Christ until our own day, are interwoven with strange tales, legends, and myths displacing historic evidence. These have been received into Christian thought, have colored it, and, to a greater extent than is credible, have moulded it. Our generation has applied to this teaching the more critical method to which it is subjecting all other knowledge, and so it is that one looks forward for a reverent scholarship to "prove all things" and to lead on to untrammelled and accurate conceptions of the Light that is to illumine the world.

KARMA IN MODERN THEOSOPHY.

BY CHARLES JOHNSTON, M.R.A.S.

It must be admitted that the present wide knowledge of the idea of Karma is almost wholly due to the success of the Theosophical movement. The vast and self-forgetful energy of a few Theosophical leaders is the chief cause that makes it possible to discuss the teaching of Karma, in its historic aspect, in the pages of a magazine appealing to the general world of thinkers rather than to specialists in Oriental and linguistic studies, who alone would have cared to follow such a discussion a few years ago—before the Theosophical movement had done its work. It is of the highest interest, therefore, to examine the ideas of Karma which have been put forward by the best teachers of modern Theosophy, and to compare these views with the results already gained from the study of a long line of Sanskrit scriptures, extending over many ages.

We may best begin with the teachings of Madame H. P. Blavatsky herself—a woman whom friends and enemies alike must admit to have been one of the most forceful souls of the age; to be near her was to feel a presence like one of the great forces of nature, so strong and affirmative was her individuality. It may be said even now that she divides the world into her followers and her foes—the latter as bitter as the former are enthusiastic, and both paying equal tribute to her power. Here is one definition which she has given of "Karma":

"Physically, action; metaphysically, the law of retribution, the law of cause and effect, or ethical causation; Nemesis only in one sense, that of bad Karma. It is the eleventh 'Nidana' in the concatenation of causes

and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical 'Samskara,' or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit, and the Karma of demerit. Karma neither punishes nor rewards; it is simply the one universal law, which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that 'Karma is that moral kernel (of any being) which alone survives death and continues in transmigration,' or reincarnation, it simply means that there remains nought after each personality but the causes produced by it—causes which are undying, which cannot be eliminated from the universe until replaced by their legitimate effects, and wiped out by them, so to speak; and such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated ego and reach it in its subsequent reincarnation until a harmony between effects and causes is fully re-established. No personality—a mere bundle of material atoms and of instinctual and mental characteristics—can, of course, continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the ego, can exist forever. And it is that ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced. It is, therefore, the ego—that self which is the 'moral kernel' referred to—and embodied Karma, 'which alone survive death.'"

Our first remark on this definition is that it represents a very profound and far-reaching conception. Secondly, it does not precisely represent the idea of Karma as we have found it at any stage of its development in the Sanskrit books; in other words, that its exponent in this definition was not borrowing directly from any of these books, but was presenting a conception, very just and striking in itself, which must be derived from some other source. In some degree the conception of Karma as Universal Law finds a counterpart in certain schools of northern Buddhism—a region which we have designedly refrained from entering, as all our knowledge regarding it is at present passing through a period of transition and reconstruction. Until the present work of exploring the Thibetan text and comparing technical words with their Sanskrit synonyms has reached a more advanced stage, it will be impossible to say whether Madame Blavatsky's conception

of Karma fully agrees with that of any school beyond the Himalayas of which the writings are accessible to us. We can only state positively now that the word "Devachan," which appears in the definition quoted, is a perfectly correct phonetic rendering of a Thibetan word which is the accepted name, or rather epithet, of the paradise of rest between two births in the chain of incarnations; that is, the Thibetan equivalent of the "lunar paradise" which the soul, to be ultimately reborn, reached, along the "way of the fathers," in the early Upanishad teaching. Devachan means "the blissful," "the delightful," and is the equivalent of the paradise described by Sukhavati in the Sanskrit Buddhist work, "Sukhavati Vyuha," with a luxuriance of realism only equalled in pictures of the New Jerusalem. We shall be doing only justice to the authors of both descriptions if we at once admit that they are both conscious users of symbols, the meaning of which it is our part in each case to discover.

Besides these Buddhist notes in Madame Blavatsky's definition, inclining distinctly to the northern, Trans-Himalayan schools, there is much that reminds us of the teaching of Krishna in the words: "the moral effect of an act committed for the attainment of something which gratifies a personal desire." As we observed, there are two elements in this idea: the thought of the old secret schools of the Rajputs, which always applied Karma to moral effects and moral forces, and the ideals of the Brahmans as influenced by these schools, which imported the notion of gratification for the personality. Then "Karma of merit and Karma of demerit" finds quite a clear echo in the Bhagavad Gita, and in what we have translated from Shankara as to the future Karma of those who are "free even in life."

Finally, the conceptions of the immortal Self and of Karma as Universal Law—not limited to selfish desires, but applying also to the pure moral forces of the Sons of Liberation—carry us straight to the Upanishads; and, in general, it is to their teaching that Madame Blavatsky's definition most

closely conforms—a teaching which, as we have had occasion to show, claims to be that of the secret schools of the Rajputs. But it is not less clear that Madame Blavatsky did not draw the substance of her definition direct from the Upanishads; and the occurrence of certain Thibetan elements in it reminds us that many of the first Buddhist teachers among the Thibetans were Rajputs, driven from India by Brahmanical hostility. They were, therefore, of the same race and moral heredity as the teachers of the Upanishads, as indeed also was Buddha himself; hence we should see our way clear to understanding that these Rajanya teachers, Buddha's pupils, members of his own race, carried northward to Thibet certain elements of his teaching which coincided very closely with the doctrines of the Upanishads—these elements being less lucidly preserved in the southern church of Ceylon, among disciples of a different race, therefore of a different moral heredity; so that a presentation by Buddha of the doctrine of the oldest Rajput schools, carried to Thibet by his Rajput pupils and handed down by oral teaching, would probably contain most of the elements of Madame Blavatsky's conception. Whether, among the still untranslated manuscripts and books of the Thibetans, we shall find an exact written counterpart of that conception, the research of the next year or two will doubtless show. My own expectation is that such a counterpart will be found.

The same tendency toward the Upanishads and their broad conception of Karma is found in a second definition from the same source:

"We consider it as the ultimate Law of the Universe—the source, origin, and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental, and spiritual planes of being. As no cause remains without its due effect, from greatest to least, from a cosmic disturbance down to the movement of your hand, and as 'like produces like,' Karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable. This wide and universal conception—wider

than anything we have found outside of the Upanishads—is followed by a more defined outline of the idea of Karma as applied to the individual, and as working through reincarnation: as being, in fact, the force that guides the outward environment and the personal scope of each birth, according to the fruit of all past births—just as the part of a road we are next to traverse depends entirely on where we have already got to; that is, on our entire past progress since setting out. If we have just reached the edge of the forest, we must go through the forest before going further; if we have already crossed the plain, we must next set ourselves to climb the mountains."

This idea of Karma as the Universal Law and Will of the Self, " shaping all things wisely through endless years," and " though one, disposing the desires of many," is entirely that of the Upanishads, as also is the metaphor of " the Path." We may note, parenthetically, that the writer or writers of the Acts of the Apostles almost invariably speak of the new gospel as the Path, or the Way *—a return to the same venerable and profound imagery. It is distinctly to the credit of the Revisers that they have brought this out much more clearly than in the Authorized Version.

From Madame Blavatsky's own writings we may turn to a very remarkable Theosophical treatise called " Light on the Path," a work so perfect in form and profound in thought that it deserves a place among the mystic masterpieces of the world. The third part of this admirable treatise, which comprises only thirty small pages, is devoted entirely to Karma. The key-note of its thought is struck in these words:

" Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no beginning; neither is it capable of being broken. . . . Eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden. Once more they lie together level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived."

The two ideas here presented—the " thread-self, which joins together many lives as a string joins many pearls into one jewel," and the understanding of the supreme Self

* See Acts ix. 2; xix. 9, 23; xxii. 4, and xxiv. 14.

through the individual self—find their perfect counterpart in the Vedanta; though the vivid and original presentation of the thought, as we have quoted it, argues a new and individual insight, a soul that has caught the light which lit the teachings of the Upanishads. A second aspect of the subject opens with the words:

"It is said that a little attention to occultism produces great Karmic results. . . . The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. . . . And to move definitely and knowingly even but one step on either path produces great Karmic results."

It is clear that the path of occultism is here the "small old path stretching far away, the path the seers tread" of the most beautiful and greatest Upanishad. This is the path of liberation, the way of the gods, from which there is no return. To go further in this direction would lead us too far into a consideration of the Way of Liberation, a subject that could only be fitly treated in a volume. I shall quote another thought, this time reminiscent of Krishna and Shankara, though also quite original in treatment:

"He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine. . . . He simply lifts himself out of the region in which Karma operates. . . . The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. . . . Therefore, you who desire to understand the laws of Karma attempt first to free yourselves from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws."

But it is a sin against literary propriety to quote from this profound and admirable treatise in partial and dislocated fashion. The whole work makes its effect as does any whole work of art; and no piecing together of scattered members is quite free from the reproach of barbarity. It is quite clear, however, that we are here dealing with a much more limited use of the word Karma—a use almost identical with that of the Bhagavad Gita and the later Vedantins who follow it.

THE SPIRITUAL PRINCIPLE.

BY A. C. ALMY, PD.D.

(*Part I.*)

Who forged that other influence,
That heat of inward evidence,
By which he doubts against the sense ?

He owns the fatal gift of eyes,
That read his spirit blindly wise,
Not simple as a thing that dies.

Here sits he shaping wings to fly:
His heart forebodes a mystery:
He names the name Eternity.

That type of Perfect in his mind
In Nature can he nowhere find.
He sows himself on every wind.

"THE TWO VOICES": *Tennyson.*

The spiritual principle is not born of the senses, nor of the sense consciousness. It is not reasoned up to nor attained through any process. Neither is it a matter for the intellect to handle, for it cannot be made subject and object; but it is the ground or unity of subject and object—that which makes subject and object possible. It is the source and centre of our existence. It is not a process, nor a series, nor the sum of a series; it is not one, nor many, nor all of these. It must be out of a process in order to discern the process. It cannot be in any series, for no term can discern the other terms of a series. It cannot be the summation of a series, for it must have been as perfect at the beginning as at the end. It cannot be an ag-

gregation either of states of consciousness or of trains of reasoning, for these mental functions are materially conditioned and cannot originate or explain the spiritual principle which makes them possible.

No philosophy or philosophic system yields the spiritual principle, for it is infinite and cannot be attained to. None of the so-called faculties of the mind can give it birth, for it is not reducible to any polarity and cannot be discerned by the sense consciousness. It comes through intuition. It simply " is." It is the " blind spot " of our mind (to borrow from one of the senses), which, if we give heed thereto, will more and more become our light and life. It is the Divine within us—the Christ. It is everywhere, the centre and circumference of everything. It is the essence of all things, the principle of nature, the principle of knowledge, the all in all.

An investigation of the verb " to be," the copula of every sentence, reveals the spiritual principle. In the simple sentence, " I am a man," there is a residuum rich in its implications, whose ultimate cannot be resolved. The subject " I " and the attribute " man " are one and the same person, or individual. They are on the same plane. Whatever is true of one is true of the other. They are united through an infinite copula—" am." The two finites are made one through this infinite. Plainly, the copula " am " is on a plane totally distinct from the subject and the attribute; and the oneness or unity or identity of the subject and attribute lies just in this infinity. The subject and object is a product of my discursive intellect, depending on material conditions for its physical manifestation; but the copula is infinite, outside of time and space, and alone makes time and space possible. Without it they are not. The one is; the other exists.

It will require but very little thought to recognize that in all knowledge this is the spiritual principle, and is spiritually discerned. I cannot look within for a moment but I am in this infinite—I cannot attain to it. Reason does not reveal it—I find, I recognize, I " am." It is not the product of ex-

perience, because it is that which makes experience possible. It is the reality which manifests itself through experience. This reality is not in things, but in their unalterable order of relations, which is perfect now. This does not mean that every one is aware of it, but that experience is only explicable through its action. It cannot be the outcome of experience, but is presupposed therein. If experience means a process of change, that process cannot be a consciousness of the process; neither can it produce it. If experience means a series of events, that series cannot be a consciousness of the series; nor can it produce it. Neither can this consciousness be the effect of any previous changes or events, for this supposition is only a repetition of the previous thought.

The more firmly the spiritual principle is held in our consciousness, the more will it manifest itself and become our permanent possession. Of nature it is the essence. If the essence of a thing is not in itself—for a thing cannot be self-existent—but in its relations, then nature implies a spiritual principle. What anything really is, it is unalterably. The nature or essence of a thing is spiritual, therefore unchangeable. Nature is an unalterable order of relations, noumenal and not phenomenal. This is not Kant's "Ding-an-sich," unknown things-in-themselves, producing feelings in us. It shows that the uniform order of nature and our knowledge thereof have a common source in the spiritual principle. Kant says, "The understanding makes nature," meaning that the "form" of phenomena is due to the understanding, while the "matter"—the affections produced by things-in-themselves—has a character independent of it.

We have, therefore, two unrelated worlds—a diverse instead of a universe. This led into idealism that was speculative, capricious, and untrustworthy, because of the non-recognition of law. But under reign of the ascertained order it becomes exact, scientific. The divine cannot be capricious if God is infinitely and eternally perfect. His part is already complete, and it only remains for man to come into harmony

with truth, which is the divine method. It is all expressed now, and only awaits the obedience of our will to become manifested to our consciousness. Such an idealism, which interprets facts as relations and affirms the reality of nature as opposed to our transitory feelings, is the very reverse of the so-called idealism which reduces facts to feelings. Human experience, on the one hand, is an order of events; on the other, it is a consciousness thereof. This consciousness cannot be a part of this order, nor the sum of it; for it must be equally present to the whole. Neither is it a product thereof, for it always "is."

Is the spiritual principle conditioned? Our consciousness varies and grows and develops in time apparently, but only as a function of our animal organism. The spiritual principle is wholly expressed now; its manifestation to my consciousness is only conditioned by time. It lies below the threshold, or is buried within and awaits the resurrection. What is its power? It is the source of all power. It is the omnipotence of God manifesting itself to my consciousness, and I have as much as I can use. This truth is to-day intuitively apprehended by many minds who are striving to give it articulation. If man be the offspring of God, made in his image, then when I can say, "I and my Father are one," this divine power is mine to a degree hitherto almost unimagined. This comes into my consciousness as thought. In concentrated thought there is great power. Man is a self-realizing spirit. By directing and holding his thought on his true nature, he can lift himself into the realm of the spiritual and real, and there "gain a residence." High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. Matthew Arnold says, "There is a power not ourselves that makes for righteousness." This power really *is* ourselves, and we through evolution are tending toward righteousness. Of the power in the spiritual principle the sayings of Christ are full. One cannot think

and live them without the divine Life being manifested within him.

The spiritual principle is the source of all things. It cannot be proved by induction; it is a pure assumption or hypothesis, and can be reasoned from only deductively. All science starts in the same way. Now, if the facts fit the hypothesis, then is our ground rightly taken. By what particular name this principle is recognized matters little. God, First Cause, Intelligence, Life, Substance, Love, Spirit, Mind —these are but synonyms of the same principle. By no "process" can the mind reason up to this principle. It transcends all our experiences, both outer and inner. It is not born of experience. It is beyond both time and space, being the cause of both. It is a "tertium quid." It "is"— we "exist"; and because we exist there must be a cause for our existence. We know this because we know we exist, since every effect has a producing cause. Something has "to be" before anything can exist.

This is illustrated by mathematics. God is the Principle of man; the Principle of principles; Idea of ideas (Plato); Form of forms (Aristotle); the Life of man. Man is made in the image and likeness of God, and God is spirit. Whatever the substance, the image is the same. God cannot create me and exclude himself; therefore, if God is spirit, I (in my reality) am also spirit. All real things are spiritual, and the substance of everything is spiritual. The mathematical principle is the life or sustaining cause of mathematics. Now, a principle, in order to be, must be expressed. Mathematical principle is expressed by numbers and combinations thereof, and these are symbolized by figures. "One" is the principle of mathematics. It never had a beginning and can never have an end; it simply "is." The science of mathematics is perfectly expressed now; but it is not manifested to my mind. One, the unit, contains its own parts and is the sum of them, and because of this fact it includes in itself multiplicity and variety. All fractions are parts of the unit. But no fraction

can be a unit, and its only value is that it is part of a unit. The relation between the part and the whole alone gives value to the part. The substance of the science of mathematics is but the out-picturing of what is in the unit—invisible made visible, i.e., apparent to consciousness. The figure 1 is the expression of the abstract unit, and as such it represents it. We obtain a knowledge of the abstract through its representative. There is an exact correspondence between them, and they are not interchangeable. They are permanently fixed in their relations; therefore, to know the representative is to have the abstract manifest to the one who knows. God is the One, the Author of all things, i.e., the Source of all effects. "In him we live and move and have our being." This One is the Whole that contains all parts, and all parts have their value through their relation to the One.

I recognize three distinct planes of consciousness. The outer plane—our sensuous nature, or physical consciousness—is made up of states. It is only a mirror in which the ego sees itself reflected. The second plane is the intellectual or reasoning consciousness, which constitutes the inner world of thought. Porter calls these two planes, in relation to the ego, the object-object and subject-object. The third plane is the intuitive or spiritual consciousness. This trinity forms the individual unity, the soul of man. The soul is the form; the ego is the content or spirit of man. Consciousness is the relation of the ego to its thought-environment. I have a consciousness of an outer world and a spiritual world. These three planes may be compared to a three-story house of which the ego may occupy any floor. These planes are discrete one from another, and the passage from lower to higher is not a process but a birth, an intuition or revelation. When the soul perceives its true Self it finds life eternal—its oneness with God. This is the spiritual principle, which can never die or pass away. It is perfect now, and all we have to do is to recognize and bring it into our consciousness. Held even as a thought, it becomes a possession.

This external consciousness I have long mistrusted, not distrusted. It practically regards the material body as the Self. That view makes us subject to our physical environment. When the ego is aroused and lifted to the realm of the spiritual life (into the presence of the divine image within), there comes a sense of supremacy over the sensuous consciousness, or outer world. The divine Spirit is our greatest educator. "He will guide you into all Truth." This is the Christ principle, "the Way, the Truth, and the Life." Christ's sayings are all easily interpreted through the spiritual principle. It is both life-giving and life-supporting. "No man cometh unto the Father but by me;" that is, through the Christ principle (or quality) within. Thought discipline and concentration, earnest desire, and aspiration, which is the "prayer without ceasing," are the requirements for unfolding from within our real and eternal Self. The ego becomes conscious of a Presence other than the tumultuous, external world, and finds the One "in whom we live and move and have our being." Shall we take counsel of our states? "Preach the gospel to every creature." Paul says, "Be ye transformed by the renewing of your mind," which means "to have Life, and have it more abundantly."

OCCULTISM AMONG THE TAHITIANS.

BY ALICE D. LE PLONGEON.

Some scholars are of the opinion, which is supported by native tradition, that a vast continent once existed in the Pacific Ocean whose many islands are but the mountain tops of that submerged land.* The Polynesians exhibit very striking contrasts in manners and customs, as well as a great variety of feature and color. Nevertheless, one language, with variations of dialect, is spoken on all the principal islands; and this might indicate that the people of the Pacific are survivors or descendants of several nations that inhabited a continent now slumbering in the bed of the ocean, and that one tongue there predominated, as English does at present on the North American continent. The people of the Sandwich Islands, twenty degrees north of the equator, and those of the Society Islands, seventeen degrees south, are alike in some respects and quite dissimilar in others, while those of certain of the Friendly Islands are, in some particulars, superior to both.

In all Polynesia no spot is more beautiful than Tahiti, situated between the fifteenth and seventeenth degrees of latitude within the southern tropic. That "Queen of the Pacific" now belongs to France, though its discoverers, in 1605, were Spaniards. It was in 1769 that Captain Cook went there with several scientists who wished to observe the

* Several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.—"Histoire des Vierges."

transit of Venus. A more delightful climate it would be difficult to find; nor can it be more fittingly described than in the words of Malte Brun: "A new Cythera emerges from the bosom of the enchanted wave; an amphitheatre of verdure rises to our view; tufted groves mingle their foliage with the brilliant enamel of the meadows; an eternal spring, combining with an eternal autumn, displays the opening blossoms along with the ripened fruits." The Tahitian language is rich and melodious, and the native orators were eloquent, often rising to sublime heights. Some of the missionaries who went among those islanders at the beginning of this century declared that they would at any time travel thirty miles to listen to one of Tahiti's gifted speakers.

Society was divided into several classes, beginning with royalty and ending with the serfs. Those of high rank made a point of trying to excel in all that those of the inferior ranks could accomplish.

But it is the religious ideas of those people that chiefly interest us, because they indicate, when not considered superficially, very mature thought on certain subjects. Like the Egyptians, the Tahitians regarded their religion as a matter of the highest importance. Their priests were exacting and despotic, keeping the masses under sway with an iron hand. Only a few favored ones knew the inner meaning of the outward forms, which to the unthinking observer appeared like senseless rites and superstitions. The accounts published by missionaries who studied the manners and customs of those people, before Christianity had any effect upon them, are interesting only when the reader knows how to look below the surface of appearances.

To the missionaries it seemed strange that the islanders should believe that everything, even a blade of grass, had a spiritual part—the life-principle. The heathens whom they desired to instruct could really have taught them some of the grand secrets of nature. The exoteric expression of that profound conception of the universality of spirit was the personi-

fying and deifying of the forces of nature; so that, for the vulgar mind, mountain and valley, precipice and ravine, lake and stream—each had a special god.

Rumia was the supreme god, too sacred to be invoked or represented under any form. From that Great First Will emanated Taaroa, the creator of the Universe. The cosmogonic tradition was to the effect that a great bird, a favorite emblem of Deity, deposited an egg upon the waters and that the egg burst, producing land. Among all advanced nations, the egg naturally came to be regarded as the beginning of all manifested form; but the original teaching can become so distorted and disguised as to appear like foolishness. A multitude of lesser gods were simply famous personages who had been deified after death, and they were regarded as spirits able to inflict evil. Spirits were believed to wander especially on the three nights following the full moon. The images used as representations of divinities were believed to be endowed with some peculiar power. They were made hollow, and red feathers were placed in the interior. Any worshipper had a right to take away one of these if he replaced it by another. It was supposed that the feathers thus became imbued with the essence (magnetism ?) of the god.

At the beginning of November each year, as in every civilized country, there was public prayer for the dead, in order that their happiness might be increased or that they might at least be permitted to take temporary possession of the body of some living person and declare future events. This showed not only that those people believed in a progressive continuity of life, but also that they regarded "spirit" control and communication as a fact. However, we may presume that they did not indulge in "materializing" seances, for it is stated that they greatly feared to see the forms of the departed. In their lengthy service for the dead, the priests begged the soul to be satisfied and not to disturb those in the flesh, because it distressed them to see apparitions.

One feature of the funeral rites was the drawing off and

burying of the sins of the defunct in a hole made in the ground at the foot of the bier. To those familiar with electric phenomena this apparently stupid custom is suggestive. Electricity, of which magnetism is one manifestation, flows back into the earth. The origin of the practice just mentioned may then have been regarded as the drawing off of the magnetic aura, since nearly all foolish customs have had a rational reason for their beginning.

Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. It is most interesting to know that the Tahitians had concluded that a substance, taking human form, issued from the head of the corpse, because among the privileged few who have the blessed gift of clairvoyance some affirm that, shortly after a human body ceases to breathe, a vapor arises from the head, hovering a little way above it but attached by a vapory cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers. The writer has conversed with more than one person claiming to have observed this phenomenon.

Just as to-day some clairvoyants, when asked to use their peculiar faculty in behalf of some person, demand, in order to establish "rapport," something that has been touched by the individual, so the Tahitian wizard when invited to employ his powers insisted that those who desired his aid should provide him with something belonging to the party to be examined. Hair or nail-parings were preferred, and for this reason, it is said, the islanders generally burned such fragments of their personality, fearing the influence that might be brought to bear upon them through such means.

In matters of importance oracles were frequently consulted; that is, clairvoyants were appealed to, as in ancient Greece, Italy, Gaul, and other places. Haruspicy was another form of divination much in vogue, the pig being used more extensively than any other creature for that purpose. The movements of the animal's entrails, interpreted by the priest, decided important national affairs. It is said that occasionally a priest would remain in a state of trance for three or four days at a time, moving and speaking as if actuated by some power and intelligence quite foreign to himself; and while in that condition he was regarded as a god, the closest attention being paid to every word and action.

Seers were in the habit of utilizing a pool of water as a crystal, or "magic mirror." When called upon to trace stolen goods, the clear-seeing priest would go to the house whence the property had been taken. In the floor he would have a hole made and filled with water. Holding a young banana-tree, he would stand gazing into the water; then, invoking the gods, the seer would look fixedly until he saw in the water a face, which he would instantly declare to be that of the thief, the spirit (astral form ?) of the guilty party having been drawn to the spot by the will of the gods. The culprit was then described and named.

One prophecy of peculiar interest was made by a priest of Tahiti two or three centuries ago. He was a soothsayer of great renown, named Maui. He had foretold many events that time had verified, and the people had implicit trust in his predictions. But on one occasion even his most faithful adherents and ardent admirers absolutely refused to give credence to his words, declaring that there was no sense in them, although it was admitted that he was speaking under inspiration. Maui's prophecy was to the effect that after several years a "vaa-ama-ore," or outriggerless canoe, would arrive at the island from some foreign place. To their own canoes—and they had them in great variety and number—the islanders always attached outriggers, believing that no boat could re-

main upright without one. Thus they charged Maui with foretelling an impossibility. He persisted in his prediction, however, and, launching an oval wooden dish on the pool of water which served as a magic mirror, he declared that in the same manner would the vessel float when it should arrive.

The above prophecy was preserved among the people by oral tradition until the arrival of Wallace and Cook's vessels, when it was declared that Maui's prediction was fulfilled, especially when they watched the row-boats sailing between ship and shore. When they first saw the ships' boats lowered and pushed off, the spectators on shore shouted: "They will overturn! They have no outrigger!" Again and again, when looking at European vessels, the natives have exclaimed in the hearing of missionaries: "Oh, the canoe of Maui! Oh, the outriggerless canoe!"

The same prophet declared that, long after the arrival of a canoe with no outrigger, something yet more surprising would appear in their waters—a "vaa-taura-ore," or vessel without a rigging of ropes or cordage. This was declared to be ridiculous, Maui's hearers asserting that it was absolutely impossible for sails to be attached without ropes or cordage. Little did Fulton dream that, long before he was born, a soothsayer in an island of the Pacific Ocean had had a vision of his steamboat!

The testimony of various missionaries and other travellers makes it plain that the islanders regarded spirit control—communication by the disembodied through those yet in the flesh—as an established fact, although they so strongly objected to the sight of apparitions that during the funeral rites the freed soul was entreated not to show itself at any time to those among whom it had previously dwelt.

Those who could afford it had their dead carefully embalmed and sheltered in a building erected for their special use. The body was clothed and placed in a sitting posture. Before it stood a small altar, upon which viands and fruits were laid every day by relatives or the priest in charge. Odor

was regarded as the spiritual part of aliments, and it was supposed that the soul was not too far removed from matter to be able to feel a certain gratification in the offering thus presented. Insane persons were always treated with gentle consideration, because they were believed to be under the control of disembodied spirits. A recognition of the magnetic force emitted from the eye seems to be indicated in the fact that the islanders represented that feature as an organ or emblem of power.

Briefly, the Tahitians believed in a First Cause; in lesser powers, or gods, created by him to do his will; in the continuity of individual existence, and in the possibility of communicating with disembodied souls that were supposed to be susceptible of progress up to the point of re-absorption into the Eternal Source whence they had emanated. Twined about this belief, however, was a thick mesh of superstitions, fears, and fantastic forms of worship, with symbolic rites and ceremonies which included human sacrifices and other practices in which blundering humanity in its slow evolution has indulged, and even yet indulges in some parts of the world.

INDIVIDUALITY IN MASSES AND CLASSES.

BY BARNETTA BROWN.

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But, trailing clouds of glory, we come
From God who is our home."

This is all we can know of the "before," and it is delightfully vague enough to allow each one to fill up the supposed vacuum to suit himself—should he try, which he probably will not. The "after," of course, we leave to take care of itself; and the "now," of which we are only too apt to use a large part in pining for what is not, is that division of time or eternity to which we must give our careful attention.

Whether destined for the masses or the classes, the soul makes its entree, as later its exit, all alone. "Trailing its clouds of glory," i.e., its tendencies, it enters upon the scene of its endeavors in utter loneliness; but it is true indeed that "no man liveth unto himself," for immediately there begins the growth of society—a growth so wonderful in its regular branching, so exact in its continuance, so inevitable in its progress through phases (strongly suggestive of birth, growth, decay, and death), that it has been likened to a living organism, proceeding in its development according to law.

In the evolution of society, the family is the first banding together of separate souls; then the tribe or community,

and finally the nation. For convenience in the matter of living together, these combinations have been made. In endeavoring to follow out that seemingly innate propensity of the human, that "feeling after God" called religion, men have united under various forms—we call it "the Church;" and thus we see the actors in the drama of life entering upon the stage of the world, taking their places in groups, large and small, and seemingly becoming absorbed therein. As we constitute ourselves an audience and regard the play of forces thus inaugurated, we are led to ignore the individual and watch the groups. We see a continual interchange, a shuffling in and out. Sometimes there are violent commotions among them—this one fades and disappears, becoming part of another; that one is suddenly engulfed and lost to view. Occasionally, against the background of groups, individuals stand out in bold relief—some commanding, some exhorting, others leading or influencing. Indescribable confusion exists at times. Then comes a "reign of terror," and the stage is set "brutally to rights," when much stage property of no further use is cleared away.

We must admit, as we look deeper, that, despite passing appearances, the play proceeds in an orderly fashion. Nothing seems lost or useless; each group plays a necessary part. The groups resolve into nations and nations into civilizations, and we have a spectacle of the growing entity complete before us. It is at some of these living social organisms, composed of living human organisms, that we must hastily glance. Since we cannot follow the workings of the masses and the classes in each one, it is at least a comfort to know that a strong resemblance exists in the growth of all civilizations—always the same simple beginning, as in childhood; the same energy and rush of aspiration to accomplish all things, as in youth; about the same proportion of success, disappointment, and failure, as in maturity; and the gradual relaxation of effort and decay of force, as in old age. Then comes a ceasing, as a vital force among other organisms.

Amiel says that every civilization is a dream of a thousand years. The cradle of our race was probably rocked amidst the heats of India, where man thus began to dream. This is the dream of the earliest civilization of which we know. Some of the Aryans, a simple and honorable people, wandered down from the plains of Central Asia into the peninsula of India. There they gave up their propensity for travelling, probably because they could get no further, not having learned the art of walking upon the water; and here they commenced a dream, the vastness and the spirit of which have never since been equalled. Simply enough it began, with shepherds and songs and home; but eventually it grew into a veritable nightmare, though one part of it is so beautiful that we continue to love it; and it still helps us by its influence.

Somebody became powerful, and, gathering around him a few others, proceeded to apportion off to the many their lot in life—and "caste" came into being. This ranged masses and classes in line for conflict, and strife began. When fifty-six kings, with fifty-six groups of human beings arrayed behind them, contend eighteen days for mastery, we naturally conclude that this arbitrary attempt at the division of masses and classes was not without damaging results. Priests, slaves, kings, nobles, average mortals—all found common cause (position, wealth, power, salvation, as the case might be), and united to contend for what they desired; and the dream is a dreary stretch of surging masses until one individual appears, bright, earnest, and self-sacrificing, the seeker for truth—Siddartha, the Buddha. From his attitude of thought under the sacred tree, he starts up to rescue mankind from its woes; and he tries to teach men to be less brutal. But the beautiful things he says and does have but a limited influence, for man is not yet wise enough to recognize the value of good. And so the Brahmans war with the Buddhists, and after awhile the latter differ among themselves, the better religion being driven away. The highest point of this dream is finally reached, and a change "comes o'er its

spirit." It gradually lessens in strength and force, and later comes to an end.

Through this development passed the first of our race. Under these conditions, in this organism, the foremost men of the world were tried and tested. The "diseases of its growth" were many and terrible, and that it survived them so long is a cause for wonder. In a country near at hand, another dream was dreamed by the Aryans, who wandered down from the shores of the Caspian Sea to dwell and dream in Persia. This dream was similar to the other, for masses and classes formed as readily here as further south at an earlier date, and they clashed and fought and struggled just as fiercely. Although the Brahman idea of caste was not present to cause distinctions, yet distinctions are plainly evident, congenial individuals forming in many groups. There were kings and nobles, slaves and a middle class, and many came and went at the bidding of others. Zoroaster was oppressed with the sight of the evil, and he meditated and wished to help. He founded a guide of life based on justice; but men were not yet ready to perceive the good of justice, and injustice went on—the few oppressed the many, the many rebelled, and the former struggled to hold the power. Still, a high point of civilization was reached, and, with its many evils, this Persian organism led the world for two centuries; but, as time went on, this dream also began to fade, and soon was gone.

Then came a dream of great beauty, the dream of Greek civilization; and visions of beautiful forms, high ideals, and noble aspirations crowd to the fore. The dream is so much cleaner and clearer than the others that many then felt it to be the final dream—the climax of civilization; and many still look back with regret for the loss of some of its phases. But there was slavery; multitudes were in servitude to others, and this could never last. The height of intelligence reached deceived all. There was lacking a force, without which no dream can be complete—the force which works for universal

brotherhood, which seeks to give equal chances to all, and which recognizes the grandeur of each individual. In this dream, many noble men take part and many commanding figures come and go. The play of groups is much diversified by the standing out of individuals. Great generals lead to battle; great thinkers influence the masses; great philosophers undertake to formulate thought; great poets sing songs; great artists give their lives to working out beautiful conceptions in marble; and, though a strange religion pervades the whole, all goes successfully for awhile. But the element of beauty cannot save it from its fate. Its element of decay (servitude) foreshadows its downward course. Men do not yet understand. Its zenith reached amid a blaze of glory, it, like the others, degenerates; and, surprising all, it ends its career at last.

Next comes a brave and noble dream—Roman civilization marches proudly forward with martial step, the sound of trumpets, and the clash of instruments of war. Rome, conqueror of the world, takes her turn in the attempt to unfurl the flag of a lasting civilization, to bring all other nations under her influence, and to be the power which achieves perpetual glory. This greed for conquest is the seed of failure. Though free at first, and boastful of it, the Romans make numberless slaves of that much-abused class—conquered peoples; and it comes to pass that dividing lines between classes not only exist, but are cruel, decisive, and unjust. Patricians are few, plebeians many. The first cannot recognize the last, and the individual, here as elsewhere, is bound down by the accident of birth. Born a plebeian, always a plebeian. Yet brave men and noble women develop under these conditions and do great deeds in such a dream, and the names of many have become as household words. All, however, is saddened by the sight of the defrauded multitudes, living bereft of their rights, looked down upon with contempt by the few, and unable to work out the best within them because of the iron hand of the classes upon them. If ever an

organism contained within itself good reason for its discontinuance, this Roman one did; and, after reaching the highest point of fame and power, it also faded away and was no more. Men still could not perceive.

Thus are we brought down to more familiar times—to a point most interesting and vital to us—the breaking up of ancient civilizations and the birth of a new one in which we are directly concerned: one destined to be different from the others because, in it, man begins to realize. Slowly but surely, the scales fall from his eyes.

The play of groups during this upheaval at the beginning of the growth of our social organism is simply stupendous. Perhaps more injustice and cruelty played mad havoc during this time of stirring and settling than ever before at any one period. Like bunches of vari-colored thread, the masses and classes weave in and out through this fabric of a dream. The masses of pagans, the sprinkling of Christians, the nobles, the Mohammedan hordes, the armies of the various kings and emperors—all constitute a gigantic interchange and play. Numberless "heavy villains" stalk the stage, and endless seems the chain of trouble and wrong they forge. Indeed, it would be dark and dismal enough, even hopeless, were it not for a few noble actors and the detected sweetness (amidst all this ploughing up of ancient soil) of a little flower, which has often sought to raise its head but never before found a soil in which it might take certain root—the flower which, intelligently cultivated, will ever tend toward better results.

As the influence of an individual extends onward through the ages, so each civilization, although it may end, still has more or less effect upon other and later civilizations. Thus Greece was largely subject to Egyptian thought, and Rome to that of Greece. Our civilization must feel the force of all, and this is why the little slip of the ancient plant, which Christ with pain and suffering started once more to grow, became soon choked with weeds. Yet it was there; and, with this new, yet old, growth as the centre of the stage, masses and

classes continued to work onward from condition to condition, ever striving and struggling fiercely. Conflicts between popes and emperors, backed by the nobles and often unquestioningly followed by the masses, succeed one another rapidly. From disruption to feudalism, from feudalism to absolute monarchy, from absolute monarchy to some sort of representation of the individual, serfs, peasants, monks, knights, popes, kings, nobles—all grope their way onward to the time of the Reformation, so quaintly called the "Watershed of Modern Civilization." Here is one of the places where "much rubbish is cleared away," and a fresh start is given to all kinds of thought. Henceforward we find the friction mostly between the ruler with his classes and a leader of the people with his masses—or between creeds led by prophets of this one or that; but through it all can be discerned more clearly what has always been in India, in Persia, in Greece, in Rome, as well as now—an onward struggle toward individual freedom.

Each human being demands representation; and we can well believe that "our evolution is nearer its origin than its close," when we remember it is only within fifty years that this justice has ever been a realized object. The various conditions of the masses and classes in Europe, which led to the settlement of America; the struggle for mastery in the New World; the freeing of the slaves by England; the emancipation of the negro and of the Russian serfs; the attempt of woman to obtain the suffrage—these are phases indicative of the strong desire of the individual for acknowledgment.

The altruistic sentiment, the sentiment of humanitarianism, is indeed a plant of slow growth. It sheds a perfume through the atmosphere surrounding it, and much is sweeter and better because it is; but it has not always been intelligently cultivated, and even at its best it has only reduced servitude to higher terms. People are not doing to others as they would have others do unto them, frequently because they are not intelligent enough to perceive just what this means. In ignorant self-glory over what has been done,

many fail to see what remains to be done. For instance, in triumphing over the emancipation of the slaves, we are blind to the exploitation of the masses by the classes. Remember our laboring class; remember the "submerged tenth"; remember social differences; remember that practically our household servants are in a state of slavery. In the battle of life, many are prisoners for debt. They owe the world for a chance to live, and we take advantage of the situation and hold them captive. Remember the bondage of that mass of beings—children. They must do this and that at the bidding of those who have the power (but not always the sense) to guide or control. Cannot some of us recall the longing of our youth for a separate, unhampered life, and perhaps the sense of freedom as the time is reached when the individual is free to work out his own salvation and need no longer be led by a halter in the hand of parent or teacher? Remember the few opportunities offered to some by life, and the many chances which lie at the feet of a few, and ask, because progress has been made, is the time yet here when we may say, "It is finished"?

Looking back over history, we may see the formation of all sorts of groups—of all arrangements of individuals that one can imagine. Much of it seems unfair; some of the unfairness we can help, and some we cannot touch. Individuals have helped to develop the conditions, and the latter have in turn developed the individual. There have been continual action and reaction between the human being and the social organism. As we note, through it all, the growing regard for the individual, the inclination is to invest him with greater and greater importance. In the supreme moments of living the individual must work his way alone, unaided; no social organism lends a helping hand; no other unit, however kind and loving, can be or do vicariously. Further, as no two leaves upon a tree are ever found exactly alike, so no two individuals ever were, are, or will be precisely the same. "Physically, mentally, even morally, you are what no one has

ever been before you, and what no one can ever be again; and the possibilities of your existence are in some measure different from those of every other human being." This also leads to the apotheosis of the individual. Again, we find that within the masses are always classes. We speak of the " submerged tenth " as of one great mass; but enter in and you find distinctions existing there. The washerwoman is a degree or two better than the rag-picker, and Mrs. Finerty's clique looks down with scorn upon Mrs. O'Toole's. Here, too, the individual persists in seeking recognition.

Such considerations indicate that these social organisms, with their complicated play of masses and classes, are the workings of a vast machinery for the manufacture of individual character (there must be conditions, else there would be nothing); that individuals contain " the raw material of virtue," as Carlyle says; and that the conflicts tend to turn this " raw material " out in some sort of shape—to build character, or to raise it. To evolve a great and noble humanity, composed of " perfect souls," would seem the goal toward which we tend. Remembering this, must we not believe that no soul can be wasted ?

Perhaps it may seem a contradiction to dwell so emphatically upon the individual when we remember that humanitarianism—the solidarity of mankind—is just what, in the social organism, represents a most vital quality. The truth lies just here. No man develops alone so well as with others. The stress of living with others, among others, and for others, is what gives the development. Human beings may be said, like the earth upon which they live, to have two motions—one as individuals and the other as parts of groups. Unless cast upon a desert island, the individual must be content largely to work in with his fellows. To adjust these two motions harmoniously is the problem of living. To be individual, yet humanitarian; to live to one's self, yet for others—this is the puzzle of life. It takes the best understanding of self and of outside forces that one can acquire; and with this knowledge,

the nicest balance—the finest correlation of the kinds of power thus gained.

As with the human, so with the social organism. Many of the latter, as of the former, have failed because of an excess of development of one quality—a lack of all-around development. Every side must have fair play. Rome fought itself to death; Grecian intellect died of inanition; Judea was all religion, without science. A nice, fine balance is necessary for the correct and successful running of the social organism. Intellect, with altruism; science, with good-will to man; knowledge, both mental and moral—all must play parts as needed. And it is because in Western civilization there is seen at least a tendency to a better balance than ever before, that we dare to hope for our own social organism.

Thinking of all this, we will accept our world as we find it, and with all its faults will love it still. It is the scene of many joys and many sorrows; of loves more dear than life itself; of troubles that shake the soul; of home and of friendly circles; of successes and failures; of intense earnestness and light-hearted gayety; of "a little work, a little play." We calmly accept it all, striving ever to take each on-coming experience as part of a large whole of which good must be the ultimate result, for "that's what all the blessed evil's for." We take our lives as they unroll to us, questioning only: "Are we living them out the best we may? Are we putting forth our energies in the most economical ways toward the most desirable ends? Are we fitting our one unique self to the special uses for which it alone in all eternity is fitted? Is the mass or the class to which we belong playing a creditable part in the great and wonderful evolutionary dream?"

FROM SUMMIT TO VALE.

BY M. STICHTER.

We are on the mountain tops of spiritual experience. The soul grows grand as the archway of heaven and pure as the light of its gleaming stars, in the unspeakable beauty of its simple earnestness and the loftiest communion possible this side of the closed and silent gates of paradise. What censers swing in that hour! What incense burns! What unseen hands ring sabbath chimes! How like a glorious sabbath in which redemption walks with God—God in the presence of his own! We are on the heights and by our side is a valiant spirit that dared come hither—from what blest abode?—and journey with us, fight side by side with us, bend low in its stainless armor, and minister to us in the heat of the conflict as well as when 'tis done. And still run on the sabbath hours that have fallen with a holy, tranquil calm upon our hearts, when our hungry, inarticulate soul is being fed by the mystery of the unanswered question in everything that is.

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We are in the valley of commonplaces. Our soul is in plebeian dress; our feet are in plebeian walks, whose air is too heavy to bear anthem or carol and whose echoes are most like the weary moans of a more weary heart. Life's purpose is dumb; there is tiresome waiting for a charm that would make it speak. We stand in its presence, watching its expectant, half-melancholy face looking across the years, as if it, too, were looking and waiting for the value in existence, feeling sure it might speak if it would.

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Our being on the mount, "like a god stepping from peak to peak," typifies the way our soul would move. Would we could keep the high level, the cap and crown of exalted feeling, the pinnacle gilded and made splendid by glorious visions, without touching the valley of commonplaces that connect these high-raised summits! And yet, when reason for a moment takes the place of feeling, we can see how these valleys have their use in making the topping peaks possible. We perceive, too, how the wild, ungoverned, and exhilarating deliriums of those heights flow down in perfect music to the valley of commonplaces, where for the first time they become understood, methodical, sane. Though still retaining the deathless, thrilling splendor of their birth, they are refined and made exquisite by contrast with shadows grown almost mechanical in their unwearied round; with foliage that has for the sighing zephyrs but a single, simple song; and with streams that murmur ever a repeat, and mirror but the unflecked, constant sky.

Once down in the valley we can see how its homely, inert, task-insinuating depths are but a curtain stretched across the echo-caverns of the soul's completest and loveliest stories—stories told when its voice was most richly toned and tremulous with unspeakable joy. Behold how the reverberations are tossed back and forth—softened by distance, made so lovely and perfect by the mellowing influence of time, that the soul's eternities bend a listening ear to catch from its voice an assurance from their common home!

After these thoughts we feel more kindly toward the commonplace things of existence, being almost tempted to wonder if, after all, they are not the standing-place which Archimedes might have used to test the world-moving powers of his lever. Their rugged constancy and unyielding strength might make them such; and we would gladly turn them over to like uses were it not for the gracious threads running through them that contain a living something that woos and tempts the gaze and never tires. What is it? As for me,

I have written a name upon everything that has touched my life, using the characters of my love, the italics of my longing. This is enough to give these commonplaces meaning—to give them wings and make them glorious.

Possibly we look to often upon these common things—the "musts" of life—as sentries keeping us from what we wish to have or do. And perhaps they are; but we have the comfort of knowing that we make some very interesting and pretty pictures on the backs of these guards as they tread their solemn and decorous beat over the outstretched lands of our longings. And, too, there is the possibility that they sharpen our perceptions and appetites and stand content to be the ugly foil relieving the delicious beauty of the ideal. Perhaps we have so settled the account for the wounds they give—for their many gifts which the soul, not wanting, had to take.

So reasoning, life becomes very voluble—so sweetly voluble that we should become confused and helpless before the richness and variety of its discourse were it not for the steady, magnetic tone in every word, clear as duty and beautiful as blessedness. Then, indeed, we have an "inner temple for refuge and rest," which, like the "tabernacle" of old, moves on with the moments, keeps pace with the going and coming of our feet, and is forever a goal near and reachable. It is all sufficient in its security against the needs of every moment, and its doors are ever open to invite our coming.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

DREAMS.

Dreams are not without significance, especially to those who have a high-set purpose in life. And as this subject is of interest to many, I will relate a series of dreams in my own experience to which possibly some one can give a clearer interpretation than I.

Having been taken very ill in winter, and as this was my second attack, all my friends and associate physicians said I was at death's door, and it was not possible for me to recover. It meant but a few hours, or days at the most—unconscious at times. But through it all the idea was firmly rooted in my mind that "there is more life for me, and I cannot, I will not go."

There followed four days of complete darkness, and when a little natural sleep came it was accompanied each night for three weeks by a dream of my encounter with some vicious animal—beginning with a bull, then a boar, and next a large mastiff. This

order never varied. When the bull came toward me I easily and quickly vaulted the fence as he pinned it below me. In my encounter with the boar I grabbed him by the throat and threw him on his back, thus getting safely away. (Next morning the biceps and supinators of my arm were so sore that they had to be rubbed.) Next the mastiff approached. I quickly grasped him by the larynx till I could get hold of his tongue. This grip seemed to affect the muscles of my wrist and hand alone, which were just as sore and stiff as formerly.

After the expiration of the three weeks I had no dreams whatever for a few nights. When they returned I became more and more worried, until, after the last one, something said to me: "This is good, not evil; you are surely a conqueror." However, not much physical improvement was visible.

In the next dream I saw a blue and white light growing into a crown, in which the word "Power" in bright letters was inclosed. This seemed to give me hope, also strength and courage, and I felt somewhat better.

Three nights later I dreamed of being on the Lake of Galilee, in the boat with Christ and his disciples; and such a picture as lay before me is hard to describe. The disciples seemed agitated, the sea was rough, and the boat frail; yet I was calm. The disciples looked at me and then at the sleeping Christ, but did not speak. I was half reclining, but why so calm I know not. Presently the spokesman of the group arose and whispered to the rest, and as they all got up he touched Christ and said: "Master, carest thou not that we perish?" Christ's face, as he arose and rebuked them, wore an expression of mingled gentleness, sternness, and pity. I was thrilled as he held out his hand, with a graceful movement, and said: "Peace, be still." Then came a remarkable calm —a beautiful sunset on a sea of glass.

I awoke feeling much better and with strong hope. My improvement was very noticeable from this time forward. Then came a lull, which was followed by dreams of a different character for another period of three weeks. I heard glorious music by a full-voiced choir, commencing regularly at sunset and continuing until I was soothed asleep. I felt more vigorous after this experience. Then for the next three weeks I saw only a beautiful blue and white light, just as I fell asleep.

As I went about, obliged to mingle in the affairs of daily life, I had no dreams for quite a while, being somewhat worried by business and other cares. Finally, my will again asserted itself. Then began, lasting for three weeks, a series of wonderful texts and sayings, which were given to me by a voice sufficiently audible to arouse me in the morning. They would frequently ring in my ears all day. This seemed to give me power over myself and others. Then I began to get messages and impressions from friends at a distance.

Lastly, approaching my office one morning after leaving the car, I seemed overwhelmed by a condition in which I was very happy and unconscious of my surroundings. When I reached the office I felt a desire to be alone for a few minutes. I sat down and my eyes closed, when I saw a beautiful large star, and while I was looking at it a voice said audibly, seven times: "Let the light of Life shine forth in you."

Next morning the same condition came, at precisely the same place, and lasted until the office was reached. This time I saw a beautiful moon and heard a voice speak the words seven times: "This light of Life, so free, is yours." The moon disappeared, as the star had done, after the seventh time. I felt very sleepy, and dozed for about three minutes.

It would seem that, in these occurrences, the regularity of the appearances and of the number of times in each case is worthy of note.

Dr. W. D. H. Brown.

* * *

GHOST STORIES IN THE PULPIT.

In a recent sermon by Dr. Joseph Parker, preached on the text, "They . . . supposed that they had seen a spirit" (Luke xxiv. 37), he told the following weird stories:

"There was an illustrious preacher in London called Henry Melville. He was popularly known as the 'golden lecturer'; he was known to some readers of ecclesiastical history as a modern Chrysostom, a man with a golden mouth. He was rhetorical, eloquent, graphic, pictorial in a very high degree. Men who did care for that kind of speech cared for it immensely. It was not the kind of speech that you and I are accustomed to, or value at any

high price: it was foaming, tumultuous, on-rushing, climacteric, sweltering, tremendous. It was not easy, conversational, domestic, instructive, colloquial without vulgarity; but of its own kind the Melville preaching stood alone for pomp of words, and for wonderful pictorial power of representing spiritual truth. There was a young Congregational minister, now gone from amongst us, who studied Melville night and day; he became imbued with the very spirit and genius of Melville; to Melville himself he had never spoken, he had never touched the hand of his idol; but he preached Melvilleism, out-Melvilled Melville in the style of his eloquence. He thought there never was such a preacher in the world. That young Congregational minister was in the far north of Scotland, and with his wife was walking through a little graveyard there, when suddenly the young minister said, 'I feel as if Melville were near me.' In less than five minutes Melville passed through that remote country churchyard. We know this to be a fact. How did it come about? 'I feel as if Melville were near'—a man to whom he had never spoken, whom he had never seen out of the pulpit, and yet somehow—ay, in that 'somehow' there is range enough for a new philosophy—he felt that his idol was close at hand, as proved to be the fact within a very few moments. I knew the young Congregational minister. This is not something we have read in an anonymous book; this is something that can be tested by what is fallaciously called a fact. Oh, what lies facts have told!

"I know a Wesleyan minister, as truthful a man as ever lived, who tells of two men looking out of a window of an inn. They both heard footsteps below; one saw a figure and said, 'You see the man there?' and the other said, 'No; I hear footsteps, but I do not see anybody.' 'Why!' exclaimed the first speaker, 'he is so high, has such and such a face, is dressed in such and such clothes; can you not see him there?' 'No, I cannot,' said the second speaker; 'but you have described my father, a man you have never seen.' By the next post he learned that his father had passed that way, passed into eternity.

"There are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is there not a grander thing to commit one's self to, another possibility, a quite higher

range of thought? Who are the fools—they who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself, if they will allow me, with the latter company. It is nobler in reason and finer in temper; it is more poetic and ideal in the whole cast of its being and thought.

"I have a friend in Scarborough who has written of the case of a German servant she had. The girl had not seen her father for eight years; he was in Germany, she was in England. She came one morning in great fright to the head of the house, and said: 'I have had a dream in which an envelope was handed to me by my father, and on the envelope was written, "Oh, death, where is thy sting?" 'I am sure,' said the poor girl, 'he is dead; I know it. I feel it,' and in due time the intelligence was brought to her that when she saw that envelope her father had just thrown the last enemy in the mortal combat, and gone up a hero, crowned victor, through the power of Christ. Who are the fools now, the fanatics—the men who say such things cannot be accounted for except on stomachic action and hallucination and optical illusion and nightmare—or the men who say this universe is bigger than we thought it was, and there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity? It seems to me as if the Christian believers were the true rationalists.

"Why did that lady take such a certain prejudice against her medical man? He had been accustomed to come to the house, and had been on cordial terms with the family, yet suddenly the lady was conscious of an unaccountable revulsion. Asked why she felt so, she replied: 'The moment he took hold of my hand this morning, I heard a pistol go off, and I felt as if he were a dangerous man.' Of course, this was fanaticism, foolery, optical illusion, any kind of polysyllable that excluded God. For a long time the matter was kept secret; at length the doctor was told of the revulsion of his patient, and he said: 'That is very remarkable; that morning I had been called in to attend a suicide; a young man had shot himself through the mouth. When I went into the room I took up the pistol, held it in my hand for some

time examining it, and I went immediately from that house to the house of my lady patient.' How do you account for this case? Who are the wise men—they who say, 'Think no more about such things,' or they who say, 'In such things there is an influence at work that ought to be studied, calculated, and brought into such use as may be possible'?"

—*The Christian Inquirer.*

* * *

A CASE OF TELEPATHY.

A gentleman took a house in Ireland for six months, and was accompanied thither by his wife and daughters. The house was furnished and had plenty of bedrooms; therefore, it was decided not to use a certain large, long room, with cupboards along one side (which had all been locked, and sealed up with tape), in which things belonging to the owners of the house had been put away. One evening one of the daughters, going up to her room, saw an old lady wrapped in a shawl walking along the passage in front of her. The old lady appeared to know her way, and hurried on without hesitation into the unused room. The girl called her sister, and they followed the dame into the room. But all was silent; no one was there; the dust lying about showed no signs of footprints.

Shortly after, the same young lady was reading on the hearth-rug by fire-light. Looking up, she beheld the old lady standing in the doorway watching her. Greatly frightened, she sprang up, and, rushing downstairs, was found fainting at the drawing-room door. At last the family returned to Dublin. One day, when a friend was calling, the curious incident which I have narrated was referred to. The young lady very unwillingly told her experiences. The visitor seemed much struck, and asked for an accurate description of the old lady. "For," said she, "that house belonged to two old ladies, sisters, and when they let their house they went to reside at Geneva. One of them, answering exactly to the description you have given, died at the time you saw her appear."

—*The Realm.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Eighth Paper: Gordon's Story Concluded.*)

"A few days later I was in Washington," continued Gordon, "and a friend invited me to accompany him to his club in the evening. I eagerly accepted the offer, and that night I was introduced to the world-famous 'Cosmos Club.' There, among the great doctors of law, medicine, philosophy, literature, and art, superintendents of departments and the wisdom of the nation, I again met the magician of the Harlem lecture. He was engaged in a learned discussion with an eminent professor of astronomy as to the effects of the Asteroids as a part of the solar system, and was evidently giving the professor some information, for he was listening with manifest astonishment at the deep knowledge of the subject which the other displayed. During the evening I noticed that his opinion was solicited on various questions, and appeared to be always valued when given. Among other subjects discussed was the physiology of the blood—whether fibrin existed in a free state in the vessels, or, as commonly accepted, was only formed after withdrawal from the veins. He asserted that, while the fibrin did not perhaps exhibit itself while the blood was in a normal state, yet it doubtless did exist in some diseases; and he rapidly gave their pathology, together with the physiological changes which took place under certain conditions. Again I was surprised at his perfect knowledge; in fact it was such as could only be gained by wide experience and careful observation.

"At eleven o'clock he excused himself, and as I wished to cultivate his acquaintance I also rose and joined the group who followed him to the door. Here I hesitated, although I was anxious for a personal interview; but I had never been introduced, and did not like to appear rude. He seemed to discern my wish, however, and turned toward me, remarking that, as we were staying at the same hotel, he would be glad to walk with me. Of course I was delighted at the prospect of a chat with him alone, and so expressed myself. In a few minutes he began speaking of the present condition of scientific knowledge; of the assumption

of superiority by its professed advocates, and how far they were behind the ancients in many particulars. He remarked that if we took away from nineteenth century progress the question of the power to destroy, and that which contributed to self-indulgence, we have been retrograding for the last three thousand years; and he adduced convincing evidence to prove his assertion. He said that, for the enjoyment of a few fleeting years, men were neglecting the necessary preparation for the unending future. He spoke as one moved with pity, and I believe he felt every word he uttered. He then sketched with rapid strokes the picture of what we might attain to under proper conditions.

"On reaching the hotel we separated for the night. Next morning, on making inquiry for him at the office, I was informed that he had been gone for hours, and was at that time being whirled along somewhere between Philadelphia and New York. I was grievously annoyed that I had not arranged for a correspondence with him, for I did not even have his address.

"On our return homeward we came by way of Montreal, where we stopped over for a few days. One warm Sunday evening I was standing at the entrance to the Windsor Hotel, on the side facing Dominion Square. The sun had long since gone down, and the electric lights were in full play. A brisk wind was blowing, and the limbs of the young trees were tossed and twirled about as by fairy hands in wanton play. The park was filled with rest and pleasure seekers, and they made a pretty picture—young girls in white and older ones in gowns of different colors. They moved slowly about among the winding paths, which ran in many directions, cutting the greensward into figures of crosses, stars, and other fancy patterns, while flower-beds—bordered at the base by rows of the great-leaved caladium, against which nestled an inner ring of variegated geraniums and an outer ring of the star-like blossom of the modest little 'sweet alyssum'—were everywhere visible. In other places were collections of plants and blooms of lesser growth, made up in designs of ships, crowns, and mottoes to suit the tastes of all.

"After watching this panorama for a time, I was drawn into the stream myself. I walked around for a time and then took a seat on a bench. Presently two gentlemen approached, one of whom remarked to his companion: 'I wish to speak with this young gentleman. Won't you take a seat also?'

"The speaker was my stranger-friend of the magic scene. I spent the greater part of that night in his company, and he taught me more science, medicine, and mysticism than I had ever dreamed of before. His manner of imparting knowledge is peculiar. He begins at the origin of things and carries the treatment of the subject through to its culmination. Among other things he spoke of the development of thought, the growth of ideas, and the formation of purposes. He also alluded to the power of the mind to impress itself upon anything animate, and to effect changes in growing matter, whether plant or animal. He teaches that man is a threefold being, and that soul and spirit are entirely distinct factors—the word 'soul' meaning knowledge; therefore the soul grows: as we grow in wisdom we develop soul. The intellect is the true man. Instinct is a faculty common to all living creatures, from the zoösperm to man, from the atomic cell to the perfected body of the highest species. He asserted that all animals possess an intellect capable of cultivation to a remarkable degree, and he demonstrated this upon a dog which belonged to one of the hotel porters; but I doubt if any one else could repeat his experiment. He laid his hand on the dog's head for a few minutes, to 'establish sympathetic union by contact,' and thereafter the little animal seemed to know exactly his thoughts. That there might be no doubt about it, he wrote on a piece of paper what the dog would do, when the animal would approach him and look in his face for a minute or two, and then start off and do just what was previously written. Now, it seems to me that this demonstrates the power of a trained will to guide and control the action of a lower animal.

"If, then, a man can develop within himself such a degree of will-power, and knows how (unsuspected) to influence another mind and impress it with his own purposes, just think what a power for good or evil that man must be in the world! I happen to know that this correspondence, once established, is not easily broken, no matter what distance may lie between the persons so united; and now comes my part of a wonderful experience. Shortly after my return to the city I was called in consultation by another physician to visit a patient. It was a case of septic poisoning in a young mother, and there seemed little hope of her recovery. In a day or two my associate gave up the case as hopeless;

but I stuck to it, more out of pity perhaps than from any prospect of success. When the case was in its most critical stage I visited my patient and found her pulse to be 122, and the pyrexia uncontrollable. It was plain that she could not stand the strain very long, but I was utterly at a loss for anything more to relieve her; so I returned to my office. How I longed for the help of the one man on earth in whom I felt confident there was power to save that young life! I took book after book from the shelves, vainly hoping to find something I might use as a specific, finally sinking back in my chair completely beaten. How I wished I could see that man, if only for five minutes! But in less time I had lost all anxiety for the case. My mind seemed to have exhausted itself, for I soon dropped asleep. I dreamt that I was with the magician, telling him about my perplexity, and that he told me what to do and promised he would go along and help me. He told what remedies to substitute for the ones I was using, and said that I must put my hands upon the patient, one over the cardiac region and the other over the solar plexus. He said, 'Do you understand me?' I replied that I did. 'Then,' said he, 'arise and go at once. Do as I say, and you will save her.' I felt that I was being awakened, and opened my eyes to see a vision, similar to the one described in Harding's experience. I actually saw that man with my eyes wide open, and I observed him fade away just as Tom said he saw Bolton go.

"Without a moment's hesitation I obeyed his instructions. I hastened to my patient, made the changes in the treatment as directed, placed my hands as he had told me, and waited. To my surprise, in a few minutes the patient fell into a quiet slumber. I watched beside her until far into the night, and her pulse finally dropped to 100, and her temperature to 103. Much relieved, I prepared to go home; but in the hall I was so impressed to go back that I yielded to the impulse. At daylight the fever was broken, and the patient began to recover. To-day she is a well woman, and I would give five years of my life to know who or what cured her, and whether I actually saw or only imagined I saw that man on that eventful night. You will see by what I have told you why I called my experience 'unfinished business'; but at a later date, if permitted, I shall supplement it with a more complete story. I have given it to you for what it is worth, and hope you may

have found something in it to warrant my taking up so much of your time."

With this he closed his speech and resumed his seat. We waited for a few minutes, thinking over what had been said, each one wondering most who this man could be that had so completely cast a spell over the jolly, thoughtless Bob Gordon. Graham was first to break the silence:

"I say, Bob, when did you dream all this? You could not contrive such a fairy tale in twenty years with your eyes wide open. Now, honest Injun, you don't really expect a fellow to believe it, do you?"

"Well," replied Gordon, "I can't say that I have any expectation about it. I told you the truth, and you are quite at liberty to believe it or not, just as you like. It is a matter of no moment to me."

"Oh, pshaw! Bob, what is the use in getting up on your dignity like that? You know well enough I did not mean to offend you by my joke; but then I am not much of a fellow to apologize either—the fit doesn't take me often," said Graham, laughing lightly to hide the annoyance which the quick flush in his face too plainly revealed.

Thompson, ever the peacemaker, made haste to intervene, and quietly parried any retort that the over-sensitive Gordon might have made by saying: "Why, Graham, you know how different the same thing appears to the one who listens and the one who acts. Now, if you had passed through such an experience you would have gone clean daft over it; in fact we would have had you in a strait-jacket long ago." Then turning to Gordon he said, familiarly: "You know, Bob, this business is too strong for Graham's infantile digestion. It is away outside of his regular diet, and we must expect a few screams. It is only a little spasmodic colic, and he will soon get over it. We are very much interested in what you have been telling us—myself in particular, for I have had the pleasure of meeting the gentleman of whom you spoke. I have seen and talked with him, and he inquired about you. When I told him we were old friends he expressed himself as much pleased to hear it, and said he hoped to renew your acquaintance at no distant date."

(*To be continued.*)

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

AIDS TO HEALTH.

The three words, "health," "holy," and "whole," have each its root in the Anglo-Saxon word "hal." Soul (or thought) health is holiness, and physical health is soundness of body. True health is wholeness of both soul and body.

The object of this paper is to show that physical health is the outcome of wholesome thought. "As he thinketh in his heart so is he," said the wise man of old; and the wise are still saying it and realizing the truth of it more and more. Let one who desires health stop and say, "What am I thinking about, health or unhealth?" If there are pictures of sickness and worry (that most common mental disease) upon the walls of the mental chamber in which you dwell, is it strange that they should show through on the outer, physical walls? Have one happy, joyous thought, and you picture it in your face so that every one in your presence may see it; then is it not quite reasonable to think that

it affects the whole physical being as well as the face? "Laugh and grow fat" may be seen to be not only a common-place, but a literally true adage. Laughter shows joyous, happy thought back of it; and happy thoughts are the harbingers of sound, healthy flesh. Make a business, then, of thinking joy and love and all life-giving thoughts. Is it not wholesome, methodical thought which brings success in all things? Then why are not sound bodies, as well as a sound, firmly established business or profession, the outcome of sound, wholesome thought?

It has been found by many that the study of health is far more beneficial than the old study of disease or unhealthy conditions, and we, therefore, joyfully invite others to begin it. Every study begins with some statement that is taken for granted until proved. The statement, if well founded, is made by one who has proved its truth satisfactorily to himself; and the statement that pleasant, healthful thoughts have a healthful, physical effect is one of this kind. If thoughts of anger make "the blood to boil," as their immediate effect, and a heated physical irritation of some kind as later effect—while cool, calm thought makes the blood to flow calmly and steadily, producing healthy tissues—why not make it one of the business points in life to be calm and undisturbed in thought? It will pay well, as has been found by those who have turned their attention to this kind of work.

As a matter of course, one who has not been in the habit of controlling his thought must learn to do it. One who has acquired the habit of thinking unkind, disturbed, or angry thoughts must acquire the new habit of kind, calm, loving thinking, and thus be able to think that quality of thought under any and all circumstances. We are creatures of habit, and think easily what we are in the habit of thinking. One who is in the habit of thinking much on the subject of dress, or fashion, or society news, finds these things very easy to think about. Another, becoming interested in art, finds it the easiest of all things to think and talk about art; and so it is with any subject, whether scientific, metaphysical, or spiritual. It is not that one is really so much easier or harder to think upon than another, for it is just as difficult for one not interested in dress or fashion to hold his thought upon such subjects as for one not interested in art or philosophy to hold his thought on either. So, if one has acquired the habit of think-

ing a great deal about sin and sickness, it may seem difficult to hold the thought on the subjects of holiness and health; but it can be done, and little by little the new habit of thinking on these more wholesome and healthful subjects will be formed.

The picturing faculty of the mind which we call " the imagination " may be most potent for good. Cultivate it, for no advance step has ever been made in art, science, or religion without it. Be sure it is genuine, however, for everything of great value has its counterfeit. A mere fancy without any foundation is not imagination; imagination is rather the power of picturing that which we do not see or know based upon the knowledge of that which we do see or know. Just as the planet Neptune was pictured in the imagination of the great astronomers before human eye had ever seen it (because if the law of gravitation were true there must be some planet or attractive force just there), so may we use our imagination for good.

If joy pictured in mind does have an effect on the body, then think joy. One can do this under all circumstances, or sit down and say, " I can't be joyful, for I have nothing to be joyful about," and each will get the benefit of the thought held, one of health and the other its opposite. All can cultivate joy if they will. Right here some one will say, " Oh! but some of the most saintly and spiritual people I know have the least physical health." But what are they thinking? Are they rejoicing in the knowledge of spiritual being, and believing in the indwelling power of God for health? Or are they thinking: " I am a poor, sinful human being, and perhaps it is God's will that I should suffer " ? Get at their dominant thought and see if they are not showing forth physically what they are thinking.

" Pleasant words are sweet to the soul and health to the bones " to-day as surely as in the time of Solomon; and the wise will speak the pleasant words which show living, pleasant, health-giving thought back of them. This is also the Christ teaching—always health of soul and health of body following as a natural sequence. First, the preaching of the blessing of thoughts of meekness, mercy, purity, and peace-making, followed by physical health to all who believe. When the twelve were sent out it was to preach and to heal, and again the same command was given to the seventy. If this was the Christ message to the world, why

is it not still the message of the living, indwelling Christ? Where is the authority for separating them?

Think, then, of justice and judgment, holiness and health, truth and life, joy and peace, and stop thinking and reading and talking of their opposites—injustice, unsound judgment, sin, sickness, untruth, death, unhappiness, and warfare—and find the great benefits which will follow. Add to this a belief in the power of the All Good (or God) to give health and all good, and be satisfied.

One can cultivate any thought he chooses (this is choice of will), and, if good, it will bring forth wholesome fruit. The Word is the Creator, the Light of life, and to as many as believe it, John says, is given the power to become the sons of God—to be no more subject to the will of the flesh, but only to the will of God, the All Good. As long as one imagines himself subject to disease he will doubtless continue to manifest this thought. Imagine or picture to yourself—in other words, believe yourself—subject only to God and the All Good, and you will manifest this thought. Heated or otherwise unwholesome thought undoubtedly produced the condition called disease. Cool, calm thought changes the condition because you make yourself subject to the good instead. This method of Christ-thought, or divine thought-healing, has proved satisfactory to many.

Be no more subject to nerves and draughts or anything in the material, but realize that you are, at the centre of your being, divine, health-giving power. Let that spark of Divinity be fanned into a flame which will be found to be a power far more potent than any drug or anything in the material, although in nowise antagonistic thereto. Seek first the kingdom of God and his righteousness (right thoughts), and all things shall be added (or follow) as a natural sequence. All lower things will thus become subject to the higher, and all will rejoice and give thanks for it as did the seventy who fulfilled the Christ command; and, as to them, be it said, "Nothing shall by any means hurt you." Eat good, wholesome food; drink good, wholesome drink, trusting the indwelling power to digest it, and it will be done. Believe that you have divine power within to make good, pure blood and strong muscle and nerves; for it is only divine power which can do any of those things in any degree. "What things soever ye desire, . . . believe that ye receive them, and ye shall have

them." That which is believed already ours in thought shall be made manifest. "Whosoever will, let him take of the water of life freely."

My real being is spirit, and it is the essence and active power of my intelligence and physical being. It is perfect and whole, for it is the Divine dwelling in me; therefore I depend on it, and will to realize it as my true self, ever active and alive.

P. C. HAMMOND.

TRUTH IS DEMONSTRABLE.

It is true, we hold, that "man is made in the image and likeness of God." Expressing God-likeness, then, man is like God in his inmost (or divine) nature, and capable of expressing that nature on all planes of possible manifestation.

That man is indeed divine—God-like—in his nature and consequent powers is proved by daily demonstration. They who have consciously awakened to oneness of nature with the Divine, through reverent following of the laws or steps leading to that awakening, can testify, by positive demonstration and radiant lives of ministry, the truth of the inherent possibilities of man's nature. They can prove that man not only was, but is, made to exercise dominion over the forces of nature and the lower kingdoms. They can prove that man, in relation to the microcosm, or his small world, is capable of being practically omniscient and omnipotent, as is his Father in relation to the macrocosm, or his greater world.

Wherever man turns his attention and directs his trained powers he can divinely see, understand, and control. This divine power not only finds expression on the sense plane, but penetrates to greater depths and heights than can be investigated even by means of the most improved instruments of man's invention, or the highest training of intellectual powers. To know any science truly and fully, one must first become practically acquainted with that which underlies, overreaches, and includes all sciences—the science of the soul, or psychics. He who has awakened to his possibilities on the psychic plane, as the result of divinely illuminated or God-awakened powers—and no other form of awakening is legitimate or lasting—realizes all that the

Apostle Paul spoke of as the normal result of divine (or Christ-like) consciousness in man, naming it " spiritual gifts."

When, through communion with the Divine, the gifts of spirit are realized and exercised, then, and not until then, is man fully ready to turn his attention to any special science, art, or other branch of learning and thoroughly understand it. When so prepared, not only can man reach and comprehend heights, depths, and marvellous beauties otherwise undiscoverable, but he finds himself gaining knowledge with astonishing rapidity. The former partially satisfying work of months or years is now divinely comprehended and made practical in as many days or hours. Thought-action based upon such knowledge carries a mighty healing power.

" Prove all things, hold fast that which is good."

ISABEL F. JONES.

DELUSIONS ABOUT MAD DOGS.

The following article appeared in a recent issue of the " New York Tribune " :

There is a popular delusion regarding the prevalence of madness among dogs, especially in the summer season. John P. Haines, president of the American Society for the Prevention of Cruelty to Animals, is authority for the statement that of the thousands of alleged mad dogs reported by the newspapers and police, few, if any, are really mad. The general opinion seems to be that when a dog acts at all strange, runs around, barks, or does anything to call attention to him, he is mad and must be shot at once. Otherwise he might bite some one, with dire results. In this hot spell, when man and beast alike are suffering from the effects of the sun's rays, the mad-dog story is revived. While men and women are being picked up in the streets and taken to hospitals, while horses are falling in their tracks and are being shot to put them out of misery, the poor dog, man's favorite companion, is again made the subject of unwarrantable slander. If reports could be relied upon, all dogdom has gone mad within the last few days.

Mr. Haines told a " Tribune " reporter that it was a great mistake that the public should have been kept so long in ignorance of the true features of mad dogs. Much of the terror and fear of hydrophobia which now existed might otherwise have been avoided. If people could be led to understand that a real mad

dog was of exceedingly rare occurrence, and that there was little danger from dogs which acted in the manner usually described as mad, a great load would be lifted from the minds of many an anxious parent and guardian.

The common notion of a mad dog was one that frothed at the mouth, ran wildly through the streets, snapping at every one that came in his way, and refused to drink or go near water. The true symptoms, it was said, are a desire on the part of the animal to get into the water and put his head in it. There is no frothing at the mouth. Instead, there is a dark, thick, sticky substance which exudes from it. Instead of running wildly about, the mad dog will go off by himself and sulk. His tendency is rather to leave his home and roam aimlessly about the country. He seldom exhibits a desire to bite or molest any one.

Mr. Haines says that hydrophobia is not a disease of dogs at all. If the dog were mad, the scientific term applied was "rabies caninis." A person bitten by a dog thus afflicted might have hydrophobia, or might not. Hydrophobia was not a certain result.

As an illustration of the general ignorance which prevails on the subject a case was cited. Only within the last few days a woman owning a small pet dog became frightened at its peculiar actions and called in a veterinary surgeon. He at once pronounced the dog mad, and said that he would have to be shot. As a last hope, the woman called in the family physician. Upon examining the dog he said the animal was not mad. The woman said she would like to have the dog taken to the society's office, and was thunderstruck when the physician offered to carry him there in his arms, which he did. The doctor was not bitten.

Mr. Haines deplored the fact that there was a company organized for the manufacture and sale of a cure for hydrophobia. In its effort to do business it was constantly agitating the delusive notions about mad dogs. He expressed a great desire to see the newspapers take up the subject and educate the people up to an understanding of it.

Apropos of the above, the following despatch to the New York "World," from Sioux City, Iowa, under date of July 27, is of interest:

Walter Platt, the eleven-year-old son of B. J. Platt, a farmer of Woodbury County, is dying from what physicians pronounce a purely imaginary case of hydrophobia. While playing with a pet dog three weeks ago, the boy was bitten on the hand. The wound was not serious, and nothing was thought of it until a day

or two ago, when the child related his experience to an older companion. To frighten him the latter gave a graphic account of a case of hydrophobia of which he had been reading, and predicted that young Platt would soon be a victim of the same disease. The child, terrified, hurried home, and symptoms of the disease immediately began to manifest themselves. The physician found the dog to be perfectly healthy. The boy is attacked at short intervals with violent convulsions, during which he barks, froths at the mouth, and snaps at whoever approaches him. He is unable to touch water, or even to bear a breath of air upon his body. A consultation of physicians has been held, and all agree that no cause exists for the disease other than the imagination of the sufferer. It is impossible to convince him of the fact, however, and his life is despaired of.

Miss Alice Perry, a boarding-house keeper on State Street, Bridgeport, Conn., called a doctor one morning, stating that she was in terrible agony, having swallowed her false teeth, plate and all. She could feel the choking object in her throat and was in constant danger of strangling to death. On consultation it was decided to resort to tracheotomy, as the patient was liable to die. Dr. C. E. Sanford and Dr. C. N. Payne got their instruments ready and were about to administer ether to the woman when one of them stepped on some object under the edge of the bed. Picking it up, he found it to be the missing plate and teeth. It was shown to the woman, who was about to go into another convulsion, and as soon as she recognized it the pain left her and she at once recovered.—*Exchange.*

A very pathetic story is told by Darwin in the life of his grandfather, Dr. Darwin of Derby. One day a patient entered the consulting-room of a London physician and detailed the symptoms of his illness. It was an obscure and difficult case, of a kind that was only imperfectly understood, and the London doctor confessed himself fairly puzzled. He could only say that the patient was in a most perilous state. "There is only one man in England," said the London doctor, "who understands cases of this sort, and you should go and consult him. It is Dr. Darwin of Derby." "Alas!" was the answer, "I am Dr. Darwin of Derby."—*Murray's Magazine.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SIGNS OF THE TIMES.

"Imitation is the sincerest flattery." The success of The Metaphysical Magazine has inspired a number of spiritual investigators and students of psychic science throughout the world to embark in literary ventures of their own. Almost every month the initial number of some new publication along these lines comes to hand. We are in receipt of the first two issues of "Metaphysische Rundschau," one of which contains a German translation of "A Vision of Being," copied verbatim and without credit from The Metaphysical Magazine for March, 1895. This new magazine is the successor of "The Sphinx," and is published in Berlin. Another new candidate for public favor, devoted chiefly to hypnotism and its alleged therapeutic uses, has made its appearance in Chicago.

We are pleased to note that the publishers of both these periodicals have taken The Metaphysical Magazine as their model. They are of the same size; the color of the cover paper is almost identical; the type used in the titles is of the same pattern, and our general literary and mechanical make-up has been admirably reproduced. As founders of the pioneer publication in the distinctively metaphysical field, we are glad to know that we have touched a popular chord and have won the approval of certain contemporaries to a degree that moves them to imitate our example in so many particulars. Their evident appreciation of our efforts to provide a metaphysical monthly first-class in every respect is gratefully acknowledged by us, and we cordially commend their excellent taste.

Evidences multiply on every hand that the present spiritual movement is extending with rapid strides along scientific lines. Its influence is permeating all classes of society and resulting in an obvious clearing of the moral and intellectual atmosphere. While the literature of the subject is

already voluminous and constantly growing, yet it will always be our chief endeavor to furnish the cream of the most advanced thought from month to month. Our aim is to provide information from authentic sources, for which arrangements are continually being made with the most competent authorities.

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CHILDREN DYING OF OLD AGE.

A remarkable phenomenon in the person of a child eight months old, which died of senile debility, was discovered recently in St. Louis, Mo. The child, Herman Robert Burch, first came under the observation of Dr. Edward Randall, when it was brought to the North Side Dispensary for treatment by its mother. It was a monstrosity. Its body had ceased to grow after birth, but the head was fully developed, the face bearing all the marks of an old man. The head was covered with coarse hair, and on the face was a straggling beard. The child was born last December, and on the 19th of August it died of old age. It had passed through all the intellectual phases that are common to mankind, but so rapidly that it had not the time to gather the knowledge that comes of experience and precept, or the wisdom born of thought. "The baby was unusually bright," said the mother. "He began to notice almost as soon as he was born, and seemed to know as much as his older brother, who was a year old. He never did look like a child, or act like one."

There are cases on record of boys of nine and ten years old dying of extreme old age, but none, so far as known, in an infant of eight months.

In Mont Louis, in the Pyrenees, twenty-five years ago, a boy began at the age of seven to exhibit the mental and physical development of a man of fifty. At the age of eight years and seven months he died, apparently worn out with extreme old age.

Another case was reported in Germany in 1880. The victim was a boy of thirteen, who was remarkably precocious, and when he was fourteen had a long gray beard.

—*New York Herald.*

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Whatever may be said in favor of the blessings of civilization, yet certainly in the life of a red Indian there is much for which he is fully justified in the daily thanksgiving he is in the habit of offering to "the Great Spirit." He breathes pure air, beholds splendid scenery, traverses unsullied water, and subsists on food which, generally speaking, forms not only his sustenance, but the manly amusement, as well as occupation, of his life.

—*Sir Francis Bond Head.*

ARE STONES ALIVE?

Some time ago the results of some startling experiments by Mr. Mason Kinne, of California, in which that gentleman laid claim to having discovered sex in mineral atoms, were made public. From the following it will be seen that E. D. Walker, the scientist and writer, anticipated the Pacific slope philosopher by about two years. The extract given below is from an article by Mr. Walker written in 1887:

"We generally think of minerals as dead lumps of inactive matter. But they may truthfully be said to be alive, creatures of vital pulsations and separated into individuals as distinct as the pine in a forest or tigers in a jungle. The disposition of crystals are as diverse as those of animals. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric current discharged through a crystal will decompose it very rapidly if it be of soft structure, causing the particles gradually to disintegrate in the reverse order to its growth, until the poor thing lies a dead, shapeless ruin. It is true the crystal's life is unlike that of higher creatures. But the difference between vegetable and animal life is no greater than that between mineral and vegetable life."

Linnaeus, the great Swedish naturalist, defined the three great kingdoms by saying: "Stones grow, plants grow and feel, animals grow and feel and move." While Walker mentions nothing of sex in stones, it is plain that his ideas respecting them were identical with the wonderful truths Mr. Kinne thinks he has demonstrated in his researches.

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A PHILOSOPHER'S PETITION.

An interesting reminiscence of Kant, the German philosopher, appears in an official journal of St. Petersburg in the form of an unpublished petition or letter to the Empress Elizabeth of Russia for a vacant professorship in the University of Konigsberg. The letter was written in 1758, at a time when Kant, in consequence of the conquest of East Prussia by Apraxin, had become a Russian subject. The text is as follows:

"Most lofty and most mighty Sovereign, Ruler of all the Russias, the greatest and most celebrated Sovereign! In consequence of the death of the late doctor and professor, Krucke, the 'professio ordinaria' of logic and metaphysics—which chair he occupied at the Academy of Konigsberg—has become vacant. These sciences were the principal subjects which I studied. During the three years which I have passed at this university I have lectured upon them each semester. I have also had these sciences as the subjects of two public dissertations, and tried to make known the results of my work by publishing an article on these subjects in a scientific review, 'Intelligenz-Werk,' which appears in Konigsberg. I have also

treated of them in three brochures and in three philosophical pamphlets. The hope to remain in the service of the academy, and, above all, the hope that Your Most Gracious Majesty will continue to give your mighty protection to the sciences, moved me most humbly to beg Your Imperial Majesty to give me the vacant 'professioneur ordinariam.' I dare to assure Your Majesty of my deep devotion."—*New York Tribune.*

* * *

OUR KINGDOM.

Knowest thou not
The subtle alchemy by which alloy
From life's pure gold may be unwrought,
And heavenly peace and joy
Become our mortal lot?
Ah, knowest thou not?

For close we linger on the perilous brink
Of sense—that treacherous abyss
Wherein, too deeply plunged, we miss
The light that shines more closely than we think.
We look afar for guidance that is near;
We follow blindly prophet, priest, and seer;
We wait for gods and angels to appear
And smite some sealed fountain ere we drink.
But all the future life is hid in this;
Th' eternal good is now and here,
And that which shall be is.

Think not we aim to speak in mysteries.
God's being thrills us to the finger-tips,
And God's breath touches our inspired lips.
When seeking him, we hush our doubting cries.
Seeing that truth hangs in the black eclipse
Of vapors that from sensual gulfs arise,
The unbeliever, sinking, dumbly grips
At ropes of mist which part when he denies
The serving grace that in his present lies,
And Life's best motive slips
His grasp who dreams he lives but when he dies.

Let him forestall
The life he thinks he later may begin,
But which now is, as it hath ever been,
A Silent Presence answering his call.
Behold, the kingdom of heaven is within!
Seek ye the kingdom first and All Things win!

ANNIE L. MUZZEY.

FLOWERS OF THE HEAVENS.

We have learned to love the flowers of the earth, to admire their delicate tints, and to cherish them as silent friends. How few learn to love and become intimately acquainted with the "flowers of the sky!" Far more beautiful and varied are they than the flowers of the earth; but only to the patient astronomer, who searches the nocturnal heavens with his telescope, are these wonders revealed. He knows exactly when and where to look for them, and by patient toil has added many newly discovered colored stars to those already known. Let us follow him in his ramble in starland, as he gazes at some of the well-known double stars, the twin flowers of the heavens. He will probably turn his telescope toward the constellation Scorpio, which forms a magnificent object in the south during the summer months. It is easy to recognize this constellation, with its long winding trail of stars, bearing a supposed resemblance to a huge scorpion with extended claws. Right in the heart of the Scorpion is the ruddy Antares, often called the Scorpion's heart. This star has a minute green companion, far too close to the red primary star to be seen alone by any arrangement of the telescope. On one occasion, however, an eminent observer took advantage of the passage of the moon over the red star, to discover whether the companion star was truly green in color. For a moment the red star was hidden by the moon, leaving the other shining alone, and then it was seen that the small star was unmistakably green. This experiment was made because it had long been supposed that the more strongly marked colors, in the case of small companion stars, were due merely to contrast. The colors of the double stars, then, are real, so that if we could pay a visit to one of these systems we should find colored suns—red, orange, and yellow ruling suns, and green, purple, or blue minor suns, or, as the case might be, lilac, mauve, russet, or olive suns of the smaller kind. Nor must we think of these smaller suns as really small in themselves. In reality, many of them are very much larger than all the planets of the solar system would be were they united into one vast planet.—*Exchange.*

* * *

"Now, here is a matter you had better think about pretty seriously. I refer specially to the women. The wearing of feathers on hats and bonnets isn't a nice thing at all. Last week I saw on a girl's hat a little group of four stuffed humming birds. Yes, they were pretty, but somebody had to kill four birds in order to give her pleasure. There is danger, you know, of exterminating some families of birds. The bird of Paradise, for instance, has the preference among dealers, and one firm during the last twelve months has sold sixty thousand dozen of them. Isn't that rather rough on the birds, and couldn't you find something else that would serve your purpose just as well? The thing is worth trying."—*New York Herald.*

BOOK REVIEWS.

DER HEILMAGNETISMUS. By Professor Willy Reichel. 216 pp. Paper, 75 cents. Published by Karl Siegismund, Mauerstrasse 68, Berlin, Germany.

The materialistic quality that seems to characterize most German scientific literature is agreeably absent from this standard work, which has reached its third edition. While metaphysical books in this language are by no means rare, yet there is a scarcity of distinctively psychical treatises based upon experimental knowledge. In the present volume, "the healing magnetism" is considered in its relation to hypnotism and somnambulism, the author being an expert hypnotist and a "magnetopath" of wide reputation. Some valuable classical quotations, an extensive bibliography of kindred publications, and testimonials from a number of the Professor's patients, occupy much of the space. While there is no doubt that many cures have been effected through this means, yet we are of the opinion that the restorative influence in most cases is due to the conveyance of healthful suggestions from the mind of the healer to that of the patient. "Magnetic healing," like the use of drugs, is ineffective without the aid of an assenting mind. In their final analysis, all cures are mental; why not, therefore, avail ourselves of this potent element, exclusive of bodily manipulation or material accessories of any sort?

A SPIRITUAL TOUR OF THE WORLD. By Otto A. de la Camp. 207 pp. Cloth, $1.25; paper, 50 cents. The Arena Publishing Company, publishers, Boston, Mass.

This new work is "designed to appeal to those who are interested in studies concerning the spiritual motive of our Universe and the nature of our destiny." Such inquirers are constantly increasing; the book, therefore, seems timely. The author is evidently a firm believer in evolution; in fact, he carries this theory to an extreme which would amaze writers like Huxley and Darwin. Along spiritual lines, however, he shows a complete harmony, if not identity, existing between Oriental thought and that of the modern West. Many phases of psychic phenomena are discussed and quite lucidly explained. The logical necessity of reincarnation in any intelligent scheme of spiritual evolution is emphasized, and the doctrine clearly expounded. Compact, consistent, and intelligible, the work, on the whole, may be regarded as an important contribution to the metaphysical literature of the day.

LIBRA. An Astrological Romance. By Eleanor Kirk. 269 pp. Cloth, $1.50. Published by the author, Brooklyn, N. Y.

The importance and popularity of any branch of science are generally conceded when it becomes successfully embodied in works of fiction. Indeed, many of the greatest scientific discoveries have been foreshadowed in the poetic fancy of the novelist. The academy of romance seems to furnish the only means by which many branches of learning can attain immortality, and as a method of popularizing any new thought it is unexcelled. The growing interest in astrology throughout the world is certain to enlist the attention of novel-writers in many lands, and this pioneer work by Mrs. Ames may be commended as suggesting a fruitful field for the display of such talents. Her work is also admirably adapted for beginners in this new-old science, who will find it a comprehensive study of the heavenly bodies in their relation to the individual.

WEE WISDOM'S WAY. By Myrtle Fillmore. 59 pp. Paper, 25 cents. Unity Book Company, publishers, Kansas City, Mo.

This also is a work of fiction, bearing at least one analogy to the world's greatest novels—it is founded on fact. If the literature of metaphysics needs enrichment along any special line, it is plainly in books for children. Mrs. Fillmore's little work goes a long way toward supplying this need, for it meets the fundamental requirement of the ideal "children's story" in being equally adapted to the perusal of adults. It illustrates the development and exercise of the intuitive faculty in the unfledged minds of the young, whereby great truths are often heard "out of the mouths of babes." This story of three youthful philosophers, and their psychic influence on older members of the family, is a most interesting fulfilment of the prophecy that "a little child shall lead them," and is commended to the attention of every parent.

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OTHER NEW PUBLICATIONS.

MONEY; or, The Question of Support. Anonymous. 34 pp. Paper, 20 cents. Published by the author. [For sale by The Metaphysical Publishing Company.]

WHAT IT COSTS TO BE VACCINATED. By Joseph Collinson. 46 pp. Paper, 10 cents. W. Reeves, publisher, 185 Fleet street, E. C., London, England.

DISEASE; or, Psychology and Medicine. By Sydney Flower. Paper, 16 pp. The Psychic Publishing Company, Chicago, Ill.

SPARKS FROM THE INFINITE. By Uriel Buchanan. 19 pp. Paper, 10 cents. F. M. Harley Publishing Company, Chicago, Ill.